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Suffolk Institute of Archæology,

Statistics, and Natural History,

ESTABLISHED MARCH, 1848,

FOR THE

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ON THE

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VOLUME III.


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HADLEIGH.

THE TOWN; THE CHURCH; AND THE GREAT MEN WHO HAVE BEEN
BORN IN, OR CONNECTED WITH THE PARISH.

PREFACE.

I have considered myself at liberty to enlarge the following Paper, wherever I thought it desirable to do so, while revising it for the press; and the result is a much thicker volume than was originally contemplated. Some of the additional information I have been able to embody in the text; some I have given in notes; but there still remains a residue, which in the absence of any better outlet, I must publish in a preface.

I.—Under the first of the three heads into which the Paper is divided, I would here call attention to the note at p. 133, which shows that an attempt was made in 1571—many years earlier than has been hitherto supposed—to obtain a Charter of Incorporation for the town; and to the letter also of Dr. Trumbull, at pp. 196, 197, which gives the reasons for an application being made for the withdrawal of the Charter, after it had been granted, in the year 1685. I would beg that these passages may be taken in connection with the statements at pp. 19-21.

And I have lately met in *Burke's Vicissitudes of Families*, 1859, pp. 199-201, with the following statements relating to Theodore Paleologus, whom I have mentioned at pp. 77, 78:—"In 1811 the tomb in which Theodoro Palæologus was buried (at Landulph) was accidentally opened, and a body was there found in a single oak coffin, in so perfect a state as to determine that he was in stature far beyond the common height, and that his features were oval, and his nose very aquiline—all family traits. He had a very white beard, low down on his breast."

"Of Theodoro's sons," it is said, "the eldest, named after

his father, was at one time a Lieutenant in Lord St. John's Regiment, and died without issue; the second, John, fell at Naseby, fighting under the royal banner; and the third, Ferdinando, escaped after that same disastrous fight, in which he was also engaged *ex parte regis*, to the island of Barbadoes, where he inherited an estate from his grandfather Bales (Balls?), and where he married and settled, calling his distant home, 'Clifton Hall,' in remembrance of his native Landulph. There he closed his life in 1678, leaving an only son, Theodoro Palæologus, who soon after died, young and unmarried. Thus expired the male line of the Palæologi. But many a long year after, so late as the last War of Independence in Greece, a deputation was appointed by the Provisional Government, to enquire whether any of the family of Palæologus existed. This deputation proceeded to Italy, and various countries where the Palæologi had become refugees, and amongst other places, to Landulph; but, as I have shewn, no male Palæologus existed, or else the descendant of Theodoro, the humble resident of the Cornish village, might, perchance, have ascended the restored throne of Greece," and Hadleigh, it may be added, have become, through Mary Balls, the mother of a line of kings.

I would here observe that the punctuation at p. 78 is not quite correct: there ought to be commas after Theodore, John, and Ferdinando.

II.—In reference to the Church, I have learnt from the old *Churchwardens' and Collectors' Book*, p. 267—which when I wrote my paper was in London, but which has since been put into my hands—that the popular name of the railing which formerly surrounded the base of the spire,—“The Cradell”—(see p. 31), is at least as old as 1599. I would add that the records given in this very interesting MS. extend from the middle of the 16th Century to the year 1625.

I have the great satisfaction of saying that several of the works which I could only speak of as projected or desirable, have since been carried out.

1. The fragments, or at least most of them, which were formerly scattered about in the various windows of the Church, have been arranged by G. Hedgeland, Esq. and with the addition of some modern glass of an antique pattern, placed in the east window of the north aisle. The tracery is chiefly filled up with figures; a crown of the time of Edward the Sixth or Queen Elizabeth, as it has for supporters a lion and a dragon; a small shield of the arms of England and France, &c.; the Badge of Edward the Fourth, the white rose en soleil; and the Badge of Queen Elizabeth, a Fleur-de-lis, crowned, with the letters E.R. The three lights contain the arms of Archbishop Wareham—1504 to 1532—consisting of G., a fess O., in chief a goat's head erased, in base three escallops, two and one, A.; of Archbishop Juxon—1660 to 1663—O., a cross G. between four blackamoors' heads affrontee, coupé at the shoulders, proper, wreathed about the temples G.; and of Archbishop Sancroft,—1678 to 1691—A., on a chevron between three crosses formée G., three doves of the field. Above these are the arms of the Deanery of Bocking; of the late Archbishop Howley; and of the present Rector of the parish, the Very Rev. H. B. Knox: these of course are modern.* Above these again are the arms of Bury St. Edmund's, three small crowns; a royal crown; and in the centre light a shield with sixteen quarterings, which betokens that the person it represents, whosoever he was, was, in racing phraseology, "thorough-bred."

We formerly possessed in the east window of the south aisle the arms also of Archbishop Morton, 1486 to 1500, Quarterly, G. and ermine, in first quarter a goat's head erased A. armed O., but these have unfortunately been lost. Should any of my readers meet with them, a reward will be given for their restoration.

2. An elaborate Reredos of Caen stone, from a design by G. E. Pritchett, Esq., has been erected in the Chancel; and the Ten Commandments are about to be illuminated

* They were not, however, painted by Mr. Hedgeland. They were originally in Monks Eleigh Church, and placed there by Mr. Knox.

counter-arch, apparently, of a window above it, 7 feet 6 inches wide; and this seems to imply that the Chancel had originally no Clerestory. On the north and south sides of the arch within the Nave, we opened the entrances to the Rood loft, which formerly stretched across it. Each of these is 5 feet 2 inches high, and 1 foot 5 inches wide; and both are 16 feet 4 inches from the level of the floor. We searched for the stone staircase alleged by tradition, see p. 52, to be in the south pier and satisfied ourselves that there had never been one. The approach to the Rood loft must have been by wooden staircases, from the outside.

I would take this opportunity of stating that I have ascertained that the roof of the Nave was ceiled about fifty or sixty years ago, during the incumbency of Dr. Drummond, so that my conjecture at p. 51 is erroneous. The reason for its being ceiled is said to have been the hope that the alteration would enable the voice of the officiating clergyman to be better heard, and not because the roof was out of repair. I fear, however, that the virtue of the timber must be gone, judging from the state in which the Chancel roof was found.

I will also add that in recent measurements of the Church, taken with a view to a re-arrangement of the interior, which in spite of the difficulties which attend it, I yet earnestly hope to see accomplished, we found that the west wall of the nave and the tower are six inches out of the square; that the east wall of the chancel is twelve inches out of the square, and that the south aisle is two feet longer than the north aisle. The Vestry stands five feet out of square. The walls of the tower are four feet six inches thick; of the aisles two feet six inches.

III.—I have lately been engaged in trying to discover whether there are any lineal descendants at the present day of Rowland Tayler. I have learnt nothing satisfactory yet, but should I be successful I mean to communicate the information I have gained to the *East Anglian Notes and Queries* published by the Suffolk Archæological Society. I may mention here, however, that Tayler's widow married

again according to the advice he gave her a little before his martyrdom: "It will be most convenient for you to marry. For doubtless you shall never be at a convenient stay for yourself and our poor children, nor out of trouble, till you be married. Therefore, as soon as God will provide it, marry with some honest faithful man that feareth God." (*Foxe's Acts, &c.*, vi, p. 692.) The name of her second husband was Wright, and there is the following notice of him in a letter of Bishop Pilkington when recommending him to Archbishop Parker for the living of Rochdale, Lancashire, (*Parker Correspondence, Parker Society*, p. 221.) "There was one Wright once of S. John's now dwelling by Hadley in Suffolk, where he married D. Tayler's wife, and having a little benefice in an evil air, for recovering his health desired me to help to place him northward. My Lord of London (this must have been Grindal) knows him well, and surely if he will take it (as I think he will not) he is as meet a man also." He did not gain the appointment. Mr. Cooper of Cambridge has been kind enough to inform me that there were two Wrights of St. John's, both of Yorkshire: Henry Wright* B.A., 1549; admitted Fellow on the Bishop of Ely's foundation Aug. 5, 1550. He was a friend of Ascham (*Ascham's Epistolæ* 120, 227) and has verses in the University Collection on the deaths of the Dukes of Suffolk, and lived till about 1606: and Charles Wright, B.A., 1553, M.A., 1557; Fellow on Bishop Fisher's foundation, 1554. In the absence of proof I conjecture from his greater age that the former must have married Mrs. Tayler. What was "the little benefice in an evil air," I have been unable to learn. The book of Institutions for the Diocese of Norwich has been searched for me without success; but I have not been so fortunate as to obtain an answer to my enquiries from those who have the care of the Book of Institutions in the Diocese of Ely. I shall be glad if any of my readers can furnish me with the desired information.

* There will be a memoir of Henry Wright, in Mr. Cooper's next volume of the *Athenæ Cantabrigienses*.

I have met with the following passage in *Doyly's Life of Sancroft*, pp. 46, 47, relating to the only work which was published by John Boise, p. 118:—"Amongst the literary works to which Mr. Sancroft gave a part of his attention during the Republican times, was a Collation of the Vulgate translation of the New Testament, with those of Beza, and other moderns in the four Gospels and the Acts, published in 1655, in which the author's object is to shew that the Vulgate reading is preferable to the later ones. This work was undertaken under the auspices of Lancelot Andrews, Bishop of Winchester, by John Boys, Prebendary of Ely. The object of it is to defend the Vulgate, which had long borne the sanction of the Church, against the innovations of modern translators. What part of the work itself came from the hand of Mr. Sancroft cannot be ascertained; but the preface, though appearing without a name, has been universally ascribed to his pen; and indeed it bears such a striking evidence of his peculiar style and manner, as scarcely to admit of a doubt."

Of Bishop Still also (see pp. 129—140) I have met with these favourable notices in the *Parker Correspondence*, pp. 439 and 449:—"I have been so much ashamed of his (Aldrich's) negligence in that Westminster Church, being laboured for by me," writes Archbishop Parker in 1573, "that now I would Mr. John Still, Bachelor of Divinity, were in his place, who is both wise, discreet, and learned, and of good credit in London." Again the same prelate writes in 1575, when recommending him to Lord Burghley for the Deanery of Norwich: "If Mr. Still were not my chaplain, I would say that he were as meet a man in all respects as I know in England. Indeed this Still is a young man, but I take him to be better mortified than some other of forty or fifty years of age."

Candour obliges me to say, that I have received a second letter from the friend whom I have quoted in a note at p. 130, as assuring me that there is an entry in the Bursar's Book of Christ's College, Cambridge, relating to Dr. Still, in which he throws some degree of doubt on the accuracy

of his former statement: "I have with our Master carefully sought through our 'Expensa' Book about the date to which you refer, and particularly the account for the year 1556, but without success. We can find no such entry as the one you quote, nor any that would be cognate with it, that is, none having relation to the expenses of the play. We went twice or thrice over all the accounts we could find about that period; but the book, in which these accounts appear, has been made up of loose sheets bound together, so that (through the ignorance of the binder) after searching through years of Philip and Mary, one comes unexpectedly on Henry the Eighth. Hence it is possible that the item may be in the book somewhere: but we were fortunate enough to find together the three earlier years of Mary and the item was not to be found in any of them." The entry may possibly be under the year 1565.

I have ascertained that the great collection of Pater Nosters, which was made by Dr. Wilkins (p. 207) in conjunction with John Chamberlayne, contained the Lord's Prayer in 152 languages and was printed at Amsterdam in 1715.—(*Russell's Life of Cardinal Mezzofanti*, p. 44.)

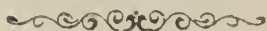
I have been careful, I hope, to acknowledge in the notes my obligations to all those, who have been kind enough to give information in answer to my enquiries. I must, however, here repeat my warmest thanks for the extraordinary courtesy which I have experienced at the hands of C. S. Cooper, Esq., F.S.A., of Cambridge. I must also thank the Rev. Dr. Corrie, Master of Jesus College, Cambridge, for assistance rendered to me in reference to Archdeacon Bedyll; Edward Levien, Esq., M.A., and F.S.A., of the British Museum, for causing authorities to be consulted at my request, when I could not consult them myself; and my friend, J. D. T. Niblet, Esq., of Chipping Campden, Gloucestershire, for general advice and help: to the antiquarian zeal of the last I am also indebted for the copy of the "Extenta" of 1305, which is given in the Appendix.

I cannot, of course, hope that I have been so fortunate as to avoid all errors, where so many dates are involved,

and when either my sacred duties or *res angustæ domi* have prevented me from visiting the great public libraries so much as I desired: but I have done my best, and shall be very willing to have any errors pointed out. Few persons, except those who have been engaged in similar undertakings, can estimate the labour which even such a book as this entails; but I have been cheered, not only by the interest which I take in such pursuits, but by the hope that my book may help forward a work, which lies very near my heart, the thorough Restoration of our Church.

H. P.

Hadleigh, Sept. 1859.



HADLEIGH.

Before I attempt to execute the task which has been committed to me, I cannot refrain from expressing my unfeigned regret that it has not been entrusted to some one possessed of more antiquarian knowledge, and therefore more competent than myself to do it justice. I do not say this as a matter of course, or from any feeling of false modesty, but from the sincere conviction, of the correctness of which I fear I shall give you too many proofs, that I am not equal to the subject. I can say, indeed, with perfect truth, that I should have never ventured of my own accord to place myself in this position. I have been led into it by the request of a member of the committee of the Archæological Institute, and have consented to accept it in the belief that no other resident was likely to desire or accept it. I therefore hope that, instead of being thought guilty of presumption, I shall be favoured with the indulgence of this Meeting, and that if I shall have in the members of the Institute a critical, I shall not have a censorious audience; that my deficiencies will be good-naturedly regarded, and together with any mistakes that I may make, will elicit more full and accurate information.

I think that I cannot do better than arrange the remarks which I am about to make, under three general heads, and treat in succession of the town, the church, and the celebrated men who have been born in, or connected with the parish.

I.—THE TOWN.

The town, then, lays claim to considerable antiquity, and if the supposed etymology of its name,—“head”—chief,

and "leage"—place, be correct, Hadleigh would seem to have been a place of importance even in Saxon times. And indeed the inference, which is thus suggested by its name, is confirmed by historical evidence of good authority. In the *Annals of Asser*,* a monk of St. David's, and the most learned man in the country of his day,—the favourite companion, moreover, of King Alfred,—it is stated :

"Anno DCCCXC obiit Guthram Rex Paganorum, qui et Athelstani nomen in baptismo suscepit. Qui primus apud Orientales Anglos regnavit post passionem sancti regis Edmundi,† ipsamque regionem divisit, coluit atque primus inhabitavit. Mortuus est itaque anno xiv^o postquam baptismum suscepit, mausoleatusque est in villa regia, quæ vocatur Headleaga apud Orientales Anglos."‡

Guthrum was the great leader of the Danes at that period, and it was into his camp at Eddington, in Wiltshire, that King Alfred ventured in the disguise of a harper, with the view of ascertaining their number and their discipline. The issue from that visit is well known: the Danes were attacked and defeated by Alfred; Guthrum was taken prisoner, and on condition that his life was spared consented to become a Christian.

It is clear from the words of Asser that Hadleigh was once a "royal town," inasmuch as it was the place where Guthrum resided after he had been advanced by his conqueror to the dignity of King of the East Angles; it is clear too, that it was the place of Guthrum's death, and of his burial; and it would also appear, I think, that Hadleigh had no existence as a town before his days.

* Asser was a Welshman, and monk of St David's. The fame of his learning caused Alfred to send for him, and to propose that he should remain with him always; but Asser would consent to stay only half the year. He was a kind of Boswell of the middle ages, and he survived Alfred.

† The death of Saint Edmund took place A.D. 870.

‡ *Ed. Gale*, p. 171. I am indebted for this reference to the Ven. Archdeacon

Churton, from whom I had ventured to ask for the authority for a statement to the same effect in his *Early English Church*, p. 205.

The following authorities are also referred to in the Wilkins' MS., "*Vide Camden, Weaver, Speed, and Spelman, in King Alfred's Life, fol. p. 36, ubi ita : Guthrumnus Headleagæ (Hadleigh hodie in Suffolcia), ubi palatium ejus erat, obiit ibique sepultus est.*"

But the statements of the historian Dugdale in reference to the Manor, seem at first sight to throw some doubt upon the last point. In one portion of his works he states that Elflæda, the wife of Brithnoth, second Earl of Essex, before the Conquest, gave the manor of Hadleigh to the church of Canterbury, with the knowledge and consent of Ethelred the king, A.D. 835 :* and in another he relates that Brithnoth bequeathed it to the same church, after the death of his wife (that is, to be made over to the church of Canterbury after the death of Elflæda), A.D. 991.† The same explanation of the discrepancy as to the donor is given in the MSS. of Brian Twyne :‡

“Dux Brithnothus iturus contra Paganos ad bellum, consentiente rege Ethelredo, præsentē Sirico Archiep^o Doroberniæ, dedit Ecclesiæ § Salva-
toris in civitate Doroberniæ has terras Langly et Illeggh et Hadleggh
liberas sicut Adisham. Hadeleggh, tamen, concessit Elflæde uxori suæ
antea pro diebus suis et post redeat ad Eccles. Christi Dorobern’. Et
postea eadem Elflæda dedit eidem ecclesiæ eandem villam juris sui nomine
Hadleggh, concedente et consentiente prædict. rege Ethelredo, libere
sicut Adisham.”

But you will remark that there is a further difficulty in Dugdale. He gives different dates in his two accounts of the same fact, and this disagreement is of some importance, since, if the gift of Brithnoth were made in A.D. 835, it would show that the *villa* or town of Hadleigh was in existence before the time of Guthrum: but if the gift were made in A.D. 991, we have evidence that the town had existed at least 100 years before. A reference, however, to the *History of England* will satisfactorily remove this second difficulty. The reign of Ethelred did not commence until A.D. 978: and in 991 the Danes (the “*paganos*” of Brian Twyne) landed in considerable force in Essex. Brithnoth, who was Duke of that county, with a bravery greater than that which was shewn by most of his

* Monast. Angl. vol. 1, p. 20. a. 61, 62.

† Dugd. Bar. vol. 1. p. 16. a. 27.

‡ In the Library of Corpus Christi College. I take these references from the MS. of the Rev. David Wilkins, in the possession of the Rector of Hadleigh.

§ This was the Monastery at Canterbury. It was not until 1547 that the manor passed into the hands of the Dean and Chapter of Canterbury, by whom it is now held.

compatriots at that period, ventured to attack them at Maldon with a comparatively small body of troops; but his soldiers were overpowered in the unequal contest, and he himself was slain.*

On the whole, it is clear that the latter date of Brithnoth's gift (991) is the correct one; and I am inclined to believe from the language of Asser (who was, be it remembered, a contemporary historian), "*ipsam regionem divisit, coluit, atque primus inhabitavit*," that the town (*eandem villam*) of Brian Twyne, which was in existence in the days of Brithnoth, was founded by King Guthrum. But, however that may be, there is evidence, from old deeds, that the town has borne for many centuries much the same shape in regard to its streets which it possesses now. In the "Extenta" or survey of the manor made A.D. 1305†, for the Monastery of Canterbury, to shew the value of their property, mention is made of "Bentone Meadow;"—Bentone probably meaning, as a friend has suggested, the "head" or "end" of the town—a feature which distinguishes it to this day. The same name occurs also in 47 Edward the Third (A.D. 1373), 20 Richard the Second (A.D. 1396). Helstreet occurs in 1st Henry the Fourth (A.D. 1399). This street is called Buck Street in 4th Henry the Fifth (A.D. 1416), it was afterwards called Magdalen Street, 8th Henry the Eighth (A.D. 1516), and George Street—the name which it still bears—in 1654. Hadlie Brigge is spoken of in 21st Edward the Fourth (A.D. 1481), Cherchegate A.D. 1373, and Cherchegate Street 32nd Henry the Sixth (A.D. 1453), High Street 12th Henry the Seventh (1496).

And while on this point I would add that in the Extenta of A.D. 1305 a description is given of the manor house, &c.,

* *Hume's History of England*, vol. 1, p. 113, and for a fuller account, which shows that Brithnoth was an earnest Christian as well as a valiant soldier, see Archdn. Churton's *Early English Church*, p. 256, 260. What a comfort it would have been to Brithnoth in his dying moments if he could have looked forward

and seen Olave, the leader of his enemies, a distinguished Christian, such as he afterwards became! *Ibid.* 269. Before starting on this expedition, Duke Brithnoth made large gifts of land to the Church of Ely also. *Camden's Magn. Brit.* p. 410.

† See Appendix A.

as a messuage with court-yard, garden, and vineyard, containing four acres, and estimated at the value of four shillings, extending from the king's highway to the banks of the river: from which I think we may infer the probability that the present Hadleigh Hall stands on or near the spot on which the manor house stood more than 500 years ago.

In Domesday Book Hadleigh had been previously thus described:

“Hadlegh tenet sancta Trinitas tempore regis Edwardi, V. caruc' terre pro Manerio, semper XXII villani tunc XXVI bordmanni, modo XIX. semper II. servi et II. caruc' in dominio. Tunc caruc' hominum XV. modo semper duo, molend' et XVI. acre prati, modo II. runcini et XII. avenæ, CXX. oves, XX. porc. tunc valuit XII li.: modo XV. Ecclesia de I, caruc' terre libere et I caruc' et I molend et valet XII s. et unus sotmannus XL acr' tempore regis Edwardi. Modo in eadem terra manent III Sotmanni semper habent I½ caruc' et I acram prati et unum lib. ho. et sotmanni de' unum LX. acr, tempore regis Edwardi in eadem terra manent modo III liberi homines et habent I. caruc' et II acras et dim. prati tunc valuit VIII. s. modo X. Tota habet I. leucam in longitudine et VII. quarent' in latitudine et XI dobde Gelt.”

But the Extenta, A.D. 1305, alludes, even at that early time, to something else which was destined to give afterwards to Hadleigh a greater importance than the residence of Guthrum.

Some persons have gone so far as to conjecture that at the time of the Roman Conquest* the more civilized Britons were clothed in woollen fabrics; but the first authentic record states that certain Flemings driven out of their own country by an encroachment of the sea, came to England, A.D. 1111., and were stationed by the king, Henry the First, in Carlisle, but, not agreeing with the natives, were transplanted into Pembrokeshire.

Henry the Second also favoured the clothiers, and in his reign the manufacture extended throughout the kingdom, so that dealers in Norwich as well as other places paid fines to the king that they might freely buy and sell dyed cloth. The wars, however, that followed under John, Henry the

* Even at an earlier period, Strabo, in describing these Islands, says “they are inhabited by a people wearing black garments or cloaks reaching down to their

heels and bound round their breasts. They walk with sticks and wear long beards.” Quoted in *Fairholt's Costumes in England*.

Third, Edward the First, and Edward the Second, caused the manufacture to decline; but still in the meantime it had found its way to this place, for the Extenta* speaks of a mill "ad pannum fullandum," and of one "Simon the Fuller" and others of the same trade; which appears to prove that the cloth trade was established here as early as the reign of Edward the First.

But the decaying trade was revived by the policy and energy of Edward the Third, who, A.D. 1331, persuaded Flemish manufacturers to settle largely in his dominions and succeeded in firmly establishing an art which has since exercised an amazing influence on the fortunes of this country.

"Blessed be the memory of king Edward the Third and Phillippa, of Hainault, his Queen,† who first invented clothes," says a monastic chronicler, and we may take up his thanksgiving; not that the people had before gone naked, but that the trade, which was fostered and encouraged by this wise king has given both warmth and riches to our nation. "Here they should feed on beef and mutton," says Fuller,§ when describing the inducements which were held out by Edward :

"Till nothing but their fulness should stint their stomachs: yea, they "should feed on the labour of their own hands enjoying a proportionable "profit of their pains to themselves, and the richest yeomen in England "would not disdain to marry their daughters unto them, and such the "English beauties that the most curious foreigners could not but commend "them."

And after having thus stated the not very creditable ways

* The manor of Hadleigh, however, is not co-extensive with the boundaries of the parish. I have dwelt upon it as the most important, but there are four more manors in the parish: (1.) The manor of Pond Hall, of which we are told that as early as the 43rd year of Edward the Third (1369), "a patent was granted to Helminge Legatte Esq., to impark 300 acres of land, 20 acres of meadow, 180 acres of pasture, and 139 acres of wood in Hadleigh," and that two years later the same gentleman obtained another patent to embattle his mansion, called Le Pond

Hall, in Hadleigh. (2.) The manor of Cosford Hall. (3.) The manor of Toppesfield Hall; and (4) the manor of Hadleigh in Hadleighs.

The bounds of the parish as measured by Dr. Tanner with a wheel, in a perambulation, May 19th, 1748, are in length 5 miles, in breadth $2\frac{1}{2}$ miles, and in circumference 16 miles.

† Miss Strickland's *Queens of England*, vol. 2, p. 257.

§ *Church History*, vol. ii, p. 286. *Oxf. Ed.*, 1845.

by which Edward effected his object, he goes on to say :

“Happy the yeoman’s house into which one of these Dutchmen did enter, bringing industry and wealth along with them ! Such who came in strangers within doors, soon after went out bridegrooms and returned sons-in-law, having married the daughters of their landlords, who first entertained them ; yea, those yeomen in whose houses they harboured, soon proceeded gentlemen, gaining great estates to themselves, arms and worship to their estates.”

The king, however, did not suffer them all to continue in one place, “lest on discontent they might embrace a general resolution to return,” but he distributed parties of them here and there throughout the island. But whenever they were allowed to settle according to their own inclination they usually chose a maritime habitation, and thus Suffolk from its near neighbourhood both to their own country and to the sea, became a favourite resort. A body of these clothiers was stationed by the express orders of the king at Sudbury ; and there can be little doubt, I think, especially when we remember that a fulling mill was in existence here at the beginning of the century, that other parties of them soon found their way to Hadleigh.

The kind of cloth, which was manufactured in Suffolk, was, according to Fuller, “bayes.”*

Fuller gives the following Table of the several places where different kinds of cloth were made at this period.

EAST.	WEST.	NORTH.	SOUTH.
1. <i>Norfolk</i> Norwich Fustians.	1. <i>Devonshire.</i> Kersey.	1. <i>Westmoreland.</i> Kendal cloth.	1. <i>Somersetshire.</i> Taunton Serges.
2. <i>Suffolk</i> Sudbury Bayes.	2. <i>Gloucestershire.</i> Cloth.	2. <i>Lancashire.</i> Manchester Cotton.	2. <i>Hampshire.</i> Cloth.
3. <i>Essex.</i> Colchester Bayes & Serges.	3. <i>Worcestershire.</i> Cloth.	3. <i>Yorkshire.</i>	3. <i>Berkshire.</i> Cloth.
4. <i>Kent.</i> Kentish Broadcloths.	4. <i>Wales.</i> Welsh Friezes.	4. Halifax Cloth.	4. <i>Sussex.</i> Cloth.

I have not met with any account of the cloth manufacture as it existed here in the 15th century, and unfortunately most of the earliest brasses in the Church, which might have described the trade of those, who had been laid below

* *Church History*, vol. ii., p. 287.

them, were destroyed, I presume, at the Reformation, or are covered by the pews. But we learn from Holingshead's *Chronicles*, that early in the 16th century the occupation of a weaver was a very general one, for he records a "rebellion" which broke out in Hadleigh, Lavenham, and Sudbury, in the year 1525.

"The people began to rise on account of the heavy taxes and the general decay of work, the clothiers and farmers being unable to employ them. The Duke of Suffolk who had a commission to raise the subsidy in Suffolk, persuaded the rich clothiers to assent thereto, but when they came home and turned off their workmen, they assembled in companies, although the harness was taken from them by the Duke's orders, and openly threatened to kill the Cardinal, the Duke, and Sir Robert Drury; and having got together at Lavenham about 4,000 strong, they rang the bells to alarm the neighbourhood. Upon which the Duke broke down the bridges, to prevent their joining, and immediately sent to the Duke of Norfolk to raise what men he could in Norwich and that County. Being a great force he went out and communed with them himself and demanded to know what they would have. John Green, their leader, in the name of them all, assured him that they meant no harm to the king or to the laws, to whom they would be obedient, affirming that Hunger was their captain, the which with her cousin Necessity brought them thus to do, telling him that they and all poor people lived not upon themselves, but the substantial occupiers and traders, and now that they through such payments as were demanded of them, were not able to maintain them in work, they must of necessity perish for want of sustenance. The Duke hearing them was right sorry, and promised if they would go home quietly he would get them pardon, which he honorably performed after their departure, for he and the Duke of Norfolk came to Bury St. Edmund's where the country people came in their shirts with halters about their necks, begging him to remember his promises; and thus the two Dukes of Suffolk and Norfolk so wisely managed themselves that all were at peace; and they had the good word of the Commons, and the exacters of the subsidy ceased. The leaders of the rebels were sent to the Fleet, but were soon after pardoned and dismissed."

And a few years later we find Hadleigh described by Fox, in his life of Rowland Tayler, as "a town of cloth making and labouring people," in which were "rich cloth makers" upon whom Dr. Tayler used to call and solicit alms for the poor, and to interest them in the welfare of their less fortunate neighbours,* and in the greater part of

* Wordsworth's *Ecclesiastical Biography*, vol. ii, p. 437.

the following century there is evidence both from wills and from the registers, that the cloth trade flourished in the place. Numerous benefactions were made to charitable objects during this period,* which testify not only to the generosity, but also to the prosperity of the master clothiers; and the register of baptisms, where it begins to tell the occupation of the father, proves that the trade of "clothier and weaver," was the most common trade of all. In 1635 the kindred trades of clothier, draper, tailor, shearman, cardman, comber, and weaver, was 47 against 47 of all other trades combined.

But towards the close of the 17th century, the trade seems to have begun to languish. And in the history of woollen manufactures, † which I have consulted, the decay is thus accounted for :

"Archbishop Laud imposing too rigorously his injunctions of uniformity
 "on the descendants of foreign Protestants, who had sought refuge in the
 "kingdom from the time of Edward the Sixth, many families (thousands)
 "were frightened out of Norfolk and Suffolk, into New England, and several
 "manufacturers went to Holland, by which the manufactures of those
 "two counties and trade from them to Hamburgh, from the Port of
 "Ipswich, was considerably lessened."

And with this agrees the statement even of the historian Clarendon. The foreign Refugees who fled to England, in the sixteenth century, from Romanist persecutions, had had granted them "many indemnities and the free use of churches in London for the exercise of their religion," by Edward the Sixth; and Queen Elizabeth had confirmed and even enlarged these privileges, "and so they had churches in Norwich, Canterbury, and other places of the kingdom, as well as in London, whereby the wealth of those places marvellously increased." But in the seventeenth century the Bishops wished to reduce them all, French, Dutch, and Walloons, who were chiefly Presbyterians, to submit to the

* In Mr. Reyce's *Breviary of Suffolk*, quoted in the Wilkins MSS. there is the following description of Hadleigh at this period :—"An antient clothing town, which has so filled this town with such

"an extraordinary abundance of poverty,
 "that all parts adjoining do cry out of
 "their ill government."

† Bischoff's *History of Woollen and Worsted Manufactures in England*.

discipline of the English Church; and amongst the most forward in this endeavour, was Dr. Wren, Bishop of Norwich, "a man of a severe sour nature, but very learned and particularly versed in the old liturgies of the Greek and Latin churches."* He passionately and warmly proceeded against them; so that many (3,000 it was alleged by the Puritan party) left the kingdom, to the lessening the wealthy manufacture there of kerseys and narrow cloths, and which was worse, transporting that mystery into foreign parts.†

Still it should be borne in mind that this injudicious conduct of Bishop Wren, was not the only engine that was at work in effecting their departure from the eastern counties; the Dutch were also active in trying to attract them to settle in their territories, magnifying with this view the inconveniences which they suffered in England, and the happy position which they would enjoy in Holland. The author of the *Parentalia* observes that this desertion of the Norwich weavers, was chiefly procured through the policy and management of the Dutch, who, wanting that manufacture which was improved there to great perfection, left no means unattempted to gain over these weavers to settle in their towns, with an assurance of full liberty of conscience and greater advantages and privileges than they had obtained in England.‡

Most probably the truth lies between these two extremes; the ill-advised measures of Bishop Wren and the enticements of the Dutch, alike prevailed on these weavers, to migrate to Holland; and thus after the lapse of nearly three hundred years, the policy of Edward the Third, in alluring discontented subjects of another prince to his own dominion, was retorted on his own country by the Dutch.

The civil wars, moreover, while checking the trade at home, gave opportunity to other nations, such as the Poles and Silesians, to set up manufactories for themselves.

* Clarendon's *History of the Rebellion*, vol. i, p. 162.

† *Ibid.* vol. ii, pp. 141—143.

‡ Quoted in Hook's *Biographical Dictionary*, under the head of "Matthew Wren."

Hadleigh appears to have suffered from the depressing influences of the times, but still the cloth trade or trades connected with it, though decayed, continued to linger on in this county, and in this place, until the middle, and beyond it, of the last century,* when it appears, with a few exceptions, generally to have left these parts. In former times the difficulties of carriage both of raw material and of manufactured goods induced traders to settle as near as possible to places where wool was grown, and in consequence the trade prevailed in wide-spread districts and was carried on in private houses; but the passing of the General Turnpike Act in 1773, and the opening of the Bridgewater Canal and others a few years before, facilitating the removal of the raw material from one district to another, and rendering communication easy both with Hull and Liverpool, whence materials were readily procured both from the rest of the island and from foreign markets, caused the manufacturers of cloth to prefer to settle in South Lancashire and the West Riding of Yorkshire. But over and beyond the superior advantages of communication, there were other attractions, which drew manufacturers to those counties—I mean the abundance of their waterfalls, and their richness in coal, iron, and limestone, which facilitated the making and afterwards the working, of machinery. At first the trade in coarser kinds of cloth alone was concentrated in Lancashire; but by and bye, for the reasons which I have mentioned, the north of England eventually took the lead in the manufacture also of the finer cloth.

I have dwelt upon this point more than I should otherwise have done, because I have been at a loss, until

* In 1752 petitions were presented to parliament from woollen manufacturers at Norwich, Colchester, & Sudbury, against the practice of branding sheep with tar. And within the memory of persons still living the festival of Bishop Blaize used to be observed in Hadleigh. There was a grand procession through the town of persons connected with the wool trade, and a lady, attired as a shepherdess, rode

in state in a post-chaise, carrying a lamb in her lap. The only remains of this custom is an old woman bearing the Christian name of "Shepherdess" from having been baptized soon after one of these processions. Bishop Blaize was bishop of Sebaste in Armenia and the reputed inventor of the art of combing wool. He was put to death in the persecution under Diocletian in the year 289.

very lately, to account for the general emigration of the cloth trade from this county and from this town, and the consequent diminution of importance to Hadleigh. On the whole it is clear that the departure of so many workmen in the time of Charles the First, and the unsettled state of the country during a great part of the 17th century, though they injured, did not altogether destroy the cloth trade here. The greater natural advantages of the North of England, and especially its stores of coal and iron, which contributed both to the cheaper making and working of machinery, were the chief causes that deprived us and our town of a trade which had flourished amongst us for some hundred years.

But before I leave this point I would mention that a few years ago the seal of the chief cloth inspector for this district was found in a field near Hadleigh.* This seal is round, and bears in the border the following inscription in Lombardic characters, "S. ULNAG' PANNOR IN COM SUFF.; that is, *Sigillum Ulnagii Pannorum in Comitatu Suffolcie*. Within this inscription is the device of a leopard's face surmounting a fleur-de-lis, the former representing the arms of England and the latter the arms of France. The date of the seal is therefore subsequent to the year 1340, when Edward the Third who had assumed the title of king of France in 1337, "more openly in all public deeds gave himself that appellation and always quartered the arms of France with those of England in his seals and ensigns."† The position of the fleur-de-lis in the Alnager's seal, however, below the leopard's head, warrants the belief that its date was not long subsequent to that year (1340), for afterwards the national emblems were more intimately conjoined, and the French fleur-de-lis, looking somewhat as if it had been swallowed, appeared with the stalk hanging from the mouth, and the flower rising above the head, of the English leopard. The officer, whose seal I have been endeavouring to describe, was called the Alnager, a title derived from the Latin word

* This seal is preserved in the Ipswich Museum, to which it was presented by Mr. KNOX.

† Sir Harris Nicolas's *Chronology of History*.

“ulna,” an ell, and his duty was to measure the cloth which was made in this county. I find in Bischoff’s work on Woollen Manufactures, that in the 10th Henry the Sixth (A.D. 1431) two persons of every hundred in the realm were commissioned to search the due making of cloth and to seal the same. In the 20th year of the same reign (A.D. 1441) four wardens of worsted weavers for Norwich and two more for Norfolk—in 1444, two more for that county and for Suffolk, were appointed; but this was clearly not the first appointment of the kind in Suffolk, for the date of the Alnager’s seal would show that such an officer for this county had existed many years before. In the 8th of Edward the Fourth (A.D. 1468) the length, breadth and weight of both strait and broad cloths made in Norfolk, Suffolk, and Essex, were prescribed by statute. There were afterwards, I imagine, Alnagers also for the borough of Hadleigh, for in 20 James the First, (1622,) “scrutatores panni” were appointed.

But I will pass on now to the modes in which the town was governed during the season of its prosperity. And it would seem that the earliest mode in which it was governed, after the death, at least, of Guthrum, was by Guilds. Guilds were at all events of Saxon institution and were voluntary societies, something like our benefit clubs, only commonly of a more religious character, in which the associated members pledged themselves to defend each other against injury,* to relieve each other in distress, and to secure the offering up of masses for the souls of each other after death. They were called Guilds from the Saxon verb “*gildan*,” to pay (that is, into a common fund for the benefit of the society), and “exhibited the natural if not the legal character of corporations.”† They possessed in some towns either landed property of their own or rights of

* In this respect they also resembled to a great degree, “Associations for the prosecution of felons” amongst ourselves, but their remedy, in the earliest times, though not at the date of which I am now speaking, was rather more violent than

would suit the temper of these days—“to kill and sieze the effects of all who should rob any member of the association.”

† *Hallam’s Middle Ages*, vol. ii., p. 157, and note.

superiority over that of others. Of such Guilds there is evidence that there existed *five* in Hadleigh, and their several titles were the Guild of Trinity, Corpus Christi, St. John, Jesus Guild, and our Lady's Guild. This was a large number and sufficient of itself to shew the great prosperity of Hadleigh at that time ; but the value of the vestments and of the plate which once belonged to them (an inventory of which will be found in the appendix) is a still more convincing evidence of this fact, for while even in Ipswich the vessels &c., belonging to the Guilds, were made of no more costly substance than brass and pewter, here they were chiefly made of silver. I know not the date at which the several Guilds were instituted or what trades they respectively represented, but there can be little doubt that amongst the oldest of them were the weavers of the town. The leading men in these Guilds would govern the town, according to the custom of the times, subject, of course, to the rights of the lords of the manor.

And I may say here, by way of parenthesis, that, notwithstanding the gift of Earl Brithnoth, there were great "differences and variances" so early as 10th Henry the Fourth (1408) as to whom some at least of the privileges of the lordship of the manor really belonged. The Abbot of Bury St. Edmund's claimed, as of long enjoyment, "all opening and return of Writts, Executions, the Execution of the office of Coroner, all amerciaments, Fines, and issues forfeited, all fellow's goods, outlawrys, with all sorts of arrests and attachments for any cause whatsoever within the towns and peculiars of the Archbishop of Canterbury," and the dispute was settled by an order of the king, that the Archbishop on condition of having these privileges secured to him and his successors should pay yearly to the Abbot of Bury in the church of Hadleigh the sum of 20s. and 5s. towards the maintenance of a Mass Priest.*

But to return to the Guilds. They existed until the first year of king Edward the Sixth (1547), when their

* *Reyce's Breviary of Suffolk*, 1655—1656.

property was seized and sold, not, however, I am happy to say, as was the case in too many instances, to recruit the wasted finances of a king or to gratify the avarice of his courtiers, but for "the better provision of the poor."* Amongst the purchasers occurs the name of Dr. Tayler as having bought twelve spoons. The proceeds of the sale amounted to £271. 4s. 6½*d.* and this, added to a part of the sum raised by the sale of Church plate, vestments, &c., was expended, in 1550, in the purchase of lands at Elmsett, Naughton, Whatfield, Great and Little Bricet, and at Bildes-ton. From the statements in the appendix, however, it appears that the commissioners for this sale were afterwards, in the reign of Queen Mary (1555), required to give an account of the things which had been sold; and that then a balance of £38. 1s. 7*d.* was recovered and devoted to purposes connected with the Church, "reparations, bells, and ornaments."

The Guildhall, or place at which these Guilds used to hold their meetings, both for business and for banquetting, and at which also they were accustomed to assemble previously to walking in procession to the Church, remains in good preservation to this day.

It is a handsome room, 80 feet long by 22 feet 6 inches wide, with an open king-post roof, and moulded beams running along it on each side just below the wall-plate. There can be little doubt, I think, that this is the room, for so early as the beginning of the last century, it is distinguished in the accounts of the Market Feoffment from the other large rooms in the neighbouring building, by the title of "The Guildhall." In 17 Henry the Sixth (1438), there was a grant by Wm. Clopton to Augustus Denton and fourteen others of a piece of land (to be held in trust for the benefit of the Town), called Church-croft, belonging to the manor of Toppesfield Hall,† with a building thereon, and the market and fair used to be held there, with the rights belonging to the fair, excepting a certain piece of land and a *long* house then lately built thereon, near the Churchyard, called

* See Appendix B.

† This manor was formerly (as early as A. D. 1252) called Toppefeudum, that

is, Toppes fee, it having been originally, I suppose, the property of a Mr. Toppe

the market house, with the rooms underneath, called the almshouses, and 5s. of annual rent out of a piece of land and other premises therein mentioned, saving to the said Wm. Clopton the forfeitures, &c., for a rent of 6s. 8d.

The "long" room here spoken of, was probably the present Reading-room of the Literary Institute, for the words of the grant shew that the pile of buildings on the south side of the Churchyard existed in 1438. Whether the Guildhall was standing then, I cannot say, but from its not being mentioned in this grant, I am inclined to think that it was not; and indeed, I shall be able to give you evidence that it is of later date than the house and "long room," which it adjoins. The beams in the walls of the house project into the Guildhall on the south side, in the same way as they do into the Churchyard on the north side; and besides, there is the framework of a window in the house, looking into the large room below the Guildhall, which is now used as a carpenter's shop, both which circumstances appear to me to prove that the south wall of the house was once an outside wall, and that the Guildhall, being built up against it, is therefore a subsequent erection. But still, though it be of somewhat later date, the style of it proclaims it to have been built very shortly afterwards, for it is 15th century work, and harmonizes with the general character of the house and Reading-room. All had originally the first floor projecting over the lower part; but in the last century, with the exception of the house, they were underbuilt with walls, which are flush with the upper story. And hence, from the date of the Guildhall, we may infer something as to the time at which the Guilds sprang up. They must have been in a flourishing condition early in the 15th century, and as the cloth trade was revived and extended in England, in the middle and towards the end of the 14th, this circumstance, with others, appears to prove that Hadleigh had soon begun to profit by its revival.

The property of the Guilds was sold, as I have said, in 1547, and the crown seems to have claimed possession of the Guildhall. At all events, the Guildhall was granted by Queen Elizabeth, in 1571, to a family of the name of

Grey, who sold the title to it in 1574 to Mr. Henry Wentworth, for £66. 13s. 4d. Messrs. Rolfe, Turner, Alabaster, and Parkin, however, claimed it on behalf of the inhabitants, and certain arbitrators adjudged it to them in the same year, on condition that they paid 100 marks to the Wentworths—repaid, that is, to the Wentworths the sum which they had given for it. From that time, though it had been applied to various uses, it has continued to be the property of the Market feoffment. It is at present occupied as a school-room for girls and infants on the National system.

In 1618, king James the First granted a Charter of Incorporation, to the town; which in the language of the charter is described as—

“Villa antiqua et populosa inhabitantesque ejusdem antiquitus et longo
“temporis progressu facultatem, artem, sive misterium pannorum lan-
“neorum conficiendi ibidem exereuerunt ad magnum relevamen pauperum
“inhabitantium ejusdem villæ, et aliorum in locis prope adjacentibus.”

This Charter provided for the local government of the Borough, by a mayor, and eight aldermen, of whom the mayor for the time being was to be one, and sixteen capital burgesses, who together should form a common council; and who, or the greater part of whom, when assembled at the Guildhall, or other convenient place, were to make regulations, the mayor being with the majority, to punish offenders, by fines and imprisonments, according to law. If a person refused the mayoralty, a fine of £40 was to be inflicted; and in the list of persons elected, I find that several paid the fine, rather than serve the office.* If a

* Davy MSS. The following is the List of Mayors.

1618	John Gaell. First Mayor.		
1619	John Alabaster.		
1620	Robert Strutt.	1642	John Alabaster.
1621	John Britten.		
1622	William Richardson		
1623	Philip Eldred.	1656	William Richardson.
1624	John Reason.		
	Richard Glanfield.	1673	John Beaumont.
1625	John Whiting.		
1626		1676	Edward Woodthorpe
1627	Philip Eldred.		
1628	John Gaell.	1681	Sturgeon Fiske.

person refused the office of alderman or burgess, there was a fine of £10 ; and if any one refused to pay such fines, he could be committed to prison without bail.

At the same time a grant of arms for the Common Seal was made :—

“The field azure, a chevron erminois between three woolsackes argent ;
“and to the crest or cognizant, on a helme a wreath of cullors or and
“azure, a mount vert, thereon a lamb standing argent holding a banner
“azure with a woolsacke argent, the staffe or, mantelled argent, double
“gules, tasselled or.”

Thus the charter and the grant of arms unite with the other circumstances which I have mentioned in testifying to the importance of Hadleigh as a cloth-making town.*

During the troubles of the Great Rebellion, many of the Puritan party attained office in the council, and in consequence the Corporation was purged of them, after the Restoration, in 1662. Six members refused to take the oath, disavowing the oath called the solemn league and covenant, and were accordingly discharged from their places ; four more, though summoned, absented themselves and were discharged in like manner ; the rest took the required oath,† and with ten new members, who also took it, formed thenceforth the governing body.

But in this and in the succeeding reign, it was the great object of the kings to induce all the Boroughs to surrender their charters. The reason for this was, that the Boroughs were supposed to be harbours for disaffected persons, and it

* The Rev. William Hawkins, a Hadleigh Poet, of whom I shall say more by and bye, thus sarcastically speaks of the Town at this period :

“ In *Sudovolgorum*, Brettus quos alluit, agris
Præturam, fasces, lictores nuper adepta
(Ordine *Cancrorum* nomen gerit *Elda* retorto)
Villa antiqua, novo jam Burgi turget honore :
Omnia magna illïc (meliora prioribus annis)
Et nova multa illïc. Molli de vellere vestem
Jam sibi pannifices ad publica munia texunt,
Et, qui curta patrum gestabant pallia, tardo
Nunc motu videas gressum grandire togatos.
Progenies plebeia fuit ; generosula nunc est :
Turba fuit ; jam turma cluit, sapiensque senatus
Uno qui superat *sapientes* nomine *Graios*.”

† The declaration which they sig ed Hadleigh, but the seals have been torn is in the possession of the Rector of off.

was thought that the king ought to have more power in the appointment of the officers, with the view of securing Royalists, in the high places. I believe, too, that there was a desire to make provision in many instances, for county magistrates to take share with the Borough magnates, in the administration of their affairs, because the former were generally more loyally disposed. Hadleigh, however, escaped until 1687, when the charter was surrendered on a writ of "quo warranto."* An attempt seems to have been made, or a desire entertained to regain it soon afterwards, but the surrender having been enrolled and judgment entered against the corporation, they could not be reinstated by the proclamation of James the Second, of October 17, 1688.

In 1701 a renewed effort was made to regain the charter ; and to pay the necessary expenses, a subscription was raised amongst the inhabitants, which realized nearly £100. The management of the business was intrusted to a Mr. John Harvey, who was designed for the Recorder in case of success. But after high hopes had been raised, and much money paid, in some instances, I infer as expedition money to the government clerks, the matter seemed to be in no more forward state six years afterwards than it was at the beginning, and in consequence it was agreed in 1707-8 that all further proceedings should be dropped, and the little money that remained be expended in the purchase of "water-buckets, poles, and cromes, for the extinguishing of such fires as might thereafter happen in the Town of Hadleigh."† I imagine that the cromes here alluded to, are the two which are still preserved in the Church.

I will now mention some miscellaneous matters.

In the 36th year of the reign of Henry the Third, May 30th, 1252, a grant of a fair was made to be held on three

* Great favour was shewn by the Court at about this period to those who induced Corporations to surrender their Charters. Thus, with a view to this favour, the notorious Judge Jeffreys undertook "a campaign in the north" against Corporations in 1684, and "Charters fell like the walls of Jericho" before him,

and he returned laden with hyperborean spoils.—*Lord Campbell's Chancellors*, vol. iii., p. 538.

† The correspondence &c., in this matter were kindly lent to me to read by W. S. Fitch, Esq., of Ipswich, to whom I am greatly indebted for much information and advice.

days at Michaelmas, and of a market to be held on Mondays. An *Inspeximus* Charter, still in possession of the Market Feoffment, confirmed the previous grant in the 10th year of Henry the Sixth, 14th Feb., 1432. The Fair is still held at Michaelmas, and the weekly market on Mondays. In the reign of Edward the Sixth, the inhabitants of Hadleigh were freed from payment of toll, and another grant of the same kind was made by Charles the First. In 1591, there seems to have been great poverty in Hadleigh, and a weekly collection was made for the poor. The highest sum subscribed was 6*d.*, and the sum total of *weekly* payments was £20. 3*s.*; others paid 8*d.* a quarter, and so raised £5. 2*s.* The allowance was from 4*d.* to 1*s.* to each poor person, the benevolence from 4*d.* to 6*d.* a week.

Hops were formerly cultivated in Hadleigh, as appears from the will of Thomas Alabaster (1592), who charged an "orchard or hopyard," and other property, with the payment of 2*s.* every week, which sum was to be distributed every Sunday in two-pences to poor people after evening prayer, within the South Chapel of the Church of Hadleigh: and in the Register of Burials for 1663, mention is made of one Richard Throward, a hopdresser.

The Town of Hadleigh was assessed in 1635 for *ship money*, at £64. 9*s.* 4*d.*

In the Register, I find it mentioned in 1636, that

"Johannes Raven, Medicinæ Doctor ex Collegio Londinensi propter pestem Londinii obortam, intra domum quandam patris suamq in eodem in quo primam lucem viderat cubiculo animam Deo reddidit. Ex testamento legavit pauperibus avi sui eleemosynariis £50. Sepultus est (ita statuente Rectore) intra cancellos per heredem filium marmore tegendus."

Whether or not he brought the infection with him, it is certain, at least, that the plague was very prevalent at Hadleigh in the following year. At the request of the mayor and Dr. Goad, a collection was ordered to be made at Ipswich and at Rendlesham, for the relief of the sufferers.

In 1841, half a peck full, some say nearly a peck full, of coins was found in making Queen Street, consisting of

crowns, half-crowns, shillings, and sixpences, of Edward the Sixth, Philip and Mary, but chiefly of Elizabeth, James the First, Charles the First and Second. They were discovered on removing the threshold of an old house.

I may mention here as a suitable place, that it is stated in Akerman's Numismatic Manual, that

“In the reign of Edward the First, the custom of placing the moneyer's name on the coin was discontinued; but one name appears on the money of this king, namely, Robert of Hadleigh, inscribed, Robert de Hadeleie, or Robertus de Hadl.”

It is added in a note at the foot of the page, “Mr. Snelling has erroneously given Hadleigh as a *mint*, and not “a moneyer's name.” Mr. Fitch, however, is of opinion that the Hadleigh here alluded to is Hadleigh in Essex.

The population was in 1754, 2260; in 1811, 2592; in 1821, 3036; and in 1851, 3725.

There are many private houses of much interest in the town. Some few of them bear traces of the 14th, of the 15th and the 16th centuries; and several of them are of the 17th, with the date still apparent on them. One of the most remarkable is Sun Court, near Hadleigh Bridge, where there is a winding staircase close to the entrance door, and a lower room panelled all round with the linen pattern which would fix it to be of the 16th century. The house occupied by Mr. J. S. Robinson, in the High Street, (some parts of which are of the period of Henry the Eighth) and supposed, according to tradition, to have been the residence of the mayor, is also well worthy of inspection. There is a very perfect quadrangle at the back of it, the wall on the west side being pargetted* and bearing a figure of David with the head of Goliath in his hand; or perhaps an allusion to the death of King Charles the First, as the dress of the figure is of that period: a beautiful bay window, with reeded transoms and mullions of oak, is situate on the south side, giving light to a fine room, with massive reeded oak beams

* The front of several other houses in the town are also pargetted, representing, as a favourite device, the Tudor rose.

This style of ornament prevailed in the reigns of Queen Elizabeth and James the First.

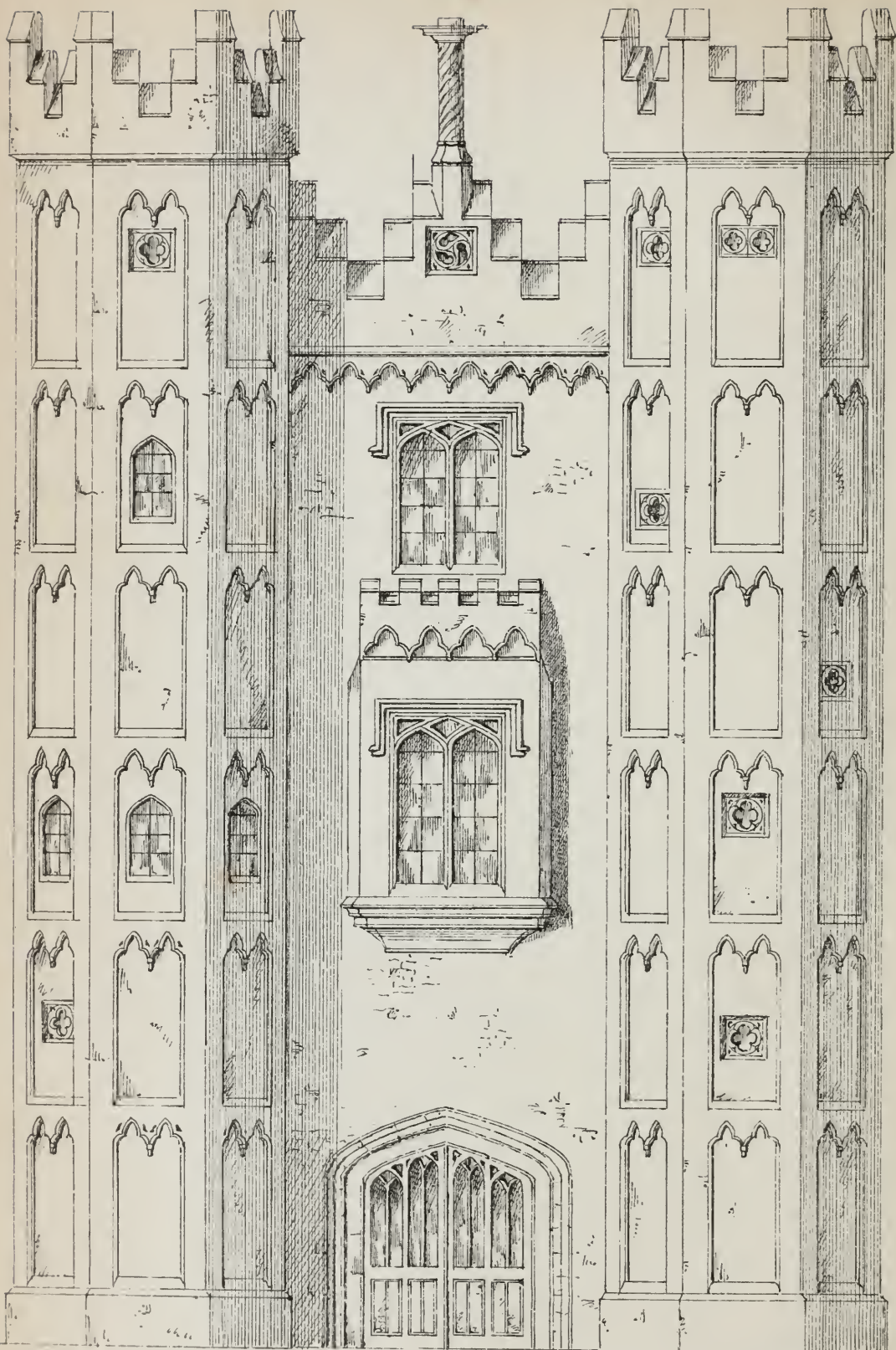
in the roof. There is also a remarkable old house near the top of George Street of the latter part of the 16th century, the staircase of which was originally on the outside; and there is, moreover, the Place Farm at the top of Angel Street, but I exceedingly regret that I cannot tell you anything of their history. The Place Farm especially is very curious. The handsome gateway still remains, with its original door. Through this there was a drive into a large courtyard, the walls of which still stand and are likely to stand for ages, if not pulled down. On the left side of the gateway, inside, there is a room with the remains of a fire-place for the porter, and there is a small room also on the other side. Over these, approached by a winding staircase, are two or three more rooms, and above these again are attics. High up in the gables are two round holes, one in each gable. The whole is surmounted by elegantly moulded chimneys, and the date of the building seems to be the close of the 16th century.

Inside the court yard there was formerly a large house of still older date, but this was taken down, being in a very dilapidated condition, in 1847 or 1848. Some suppose that the whole formed the buildings of a nunnery, but I can find no trace of anything to corroborate that conjecture. The lane passing it, however, was formerly called "Lady Lane."

Close adjoining the gatehouse is a very large barn of brick, which seems never to have undergone alteration since it was erected.

It is much to be desired that some light could be thrown upon the history of this mysterious building. I have been told that it was most probably the Manor-house of the Manor of Hadleigh in Hadleighs, and that the Court for that manor has been held at it; but the present tenant of the farm does not remember anything of the kind.

The greater part of the Rectory-house is modern, having been built by the Rev. Hugh James Rose, in 1831, and subsequently enlarged by Archdeacon Lyall, by the addition of the north gable, in 1841. The modern house is of Elizabethan character, and attached to the ancient tower, the



Scale 8" to an inch

J.S. Mulley del.

Rectory Tower . Hangleigh . Front Elevation

front of it looking to the west. The estimated cost of the part built by Mr. Rose was £1850 with the old materials, which were valued at £600; but this did not cover the expense, for it amounted to £630 more, or to £3080 in all. Much of the old materials was used again. The doors and windows of the dining room came from the saloon, (as the hall was called after being ceiled by Dr. Wilkins, in March, 1730,) and the picture and carving from the old dining room. The marble chimney pieces and hearths (except those in the drawing room) came also from the old house. The old house stood detached and nearer to the river, and was approached by a way passing underneath the tower, than which from what I can collect it was much more modern.*

In the old parsonage there was some old painted glass, which does not seem, like some of the doorways and chimney-pieces, to have been worked up again in the new house.

The glass represented the arms of

- 1 The Archbishop of Canterbury.
- 2 Bouchier and Loveyn quarterly.
- 3 France and England quarterly, label of iij points, charged with ix torteaux, empaled with Bouchier and Loveyn, arg. iij g.

Another account adds :

Arms of Rolfe, Gyronny of 8 A. and S. on a chief gu. an annulet in dexter chief or.

The Rectory Tower was built by the munificent Rector Dr. Pykenham, in the year 1495, and is a beautiful specimen of the brickwork of that period, 43 feet 3 inches in height from the ground to the top of the battlements, and flanked at the four corners by panelled and battlemented turrets, which rise a few inches more than 9 feet above the rest of the building. Two of these turrets, those facing the east, rise from the ground and are sexagonal; the other two spring from the corners, a little below the corbel table.

The front of the Tower, which is 31 feet 4 inches wide,

* Dr. Pykenham is said in the Wilkins MSS. to have intended to build a Rectory House as well as a Tower, and to have

been prevented by death from accomplishing his design.

faces the east, and on that side is the entrance doorway; on the first floor above is a small Oriel window, the brickwork of which is both battlemented and machicolated at the top.

Underneath was, as I said, the passage to the old Rectory, having on the left on the ground floor a small room, with a roof of massive beams of oak, which probably served as the porter's lodge; above this, approached by a short winding staircase, is another room, which was, no doubt, intended for the night accomodation of the porter; but in neither room is there any trace of a fireplace. Still precautions were taken for his safety, when it was connected with the safety of the other inmates, for at the bottom of the staircase there was a slit in the wall, to enable him to see visitors before he unbarred the entrance-door. On the right hand, in the corner turret, is another winding staircase, which leads to two large rooms above, and finally to the summit of the Tower.

The lower of these rooms (now the Library) has a curious painting on the plaster inserted in the panelling over the fire-place, and divided by strips of wood with trefoiled heads into three compartments. This painting was executed in 1629, at the expense of Dr. Goad.

In the first compartment is a sketch of a river and some hills, which are manifestly intended for the river and hills in front of the house, and some workmen are represented as engaged in the fields at the foot of the hills; in the centre is a view of the interior of Hadleigh Church; and in the third, a picture of a river and hills again, and men at work in the fields. The whole is surmounted with this inscription, in evident allusion to 1. Cor., iii. 9.

Θεου Οἰκοδόμη γινώσκον.

the three words being placed one in each of the compartments.

“A little below that painting there was a Fann drawn, of which the six sticks had y^e inscription, Fui, Su, Eri, Fi, Fu, and the nobb of this “Fann had the syllable Mus., weh all the rest of the words were to “end in.”

Over the doorways opening into the chief winding staircase, and into the Oratory which I shall presently describe, are two paintings representing Italian views; and over the fireplace in the dining room, is a view in Venice, to which I have already made allusion. These are said to be the productions of Canaletti, and to have been executed in the old rectory. Canaletti was born at Venice in 1697. In 1749 he visited England, and remained in it two years; and tradition asserts that during a part of that time he was the guest of the then rector Dr. Tanner, and painted these pictures for him.

This room was wainscoted by Dr. Wilkins in the year 1730, when he "put by the year 1629 and Dr. Goad's Fann." It was in this room most probably, that Rowland Tayler was sitting "accordinge to his custom studying the word of God, when the Church-bells struck up, and he, supposing that something had been there to be done, accordinge to his pastorall office" arose and went into the Church, and "coming into the Chancell saw a Popish sacrificer in his robes, with a broad new-shaven crowne, readie to begin his Popish sacrifice";* about, that is, to celebrate the Mass according to the Roman office.

It was in this room also that the publication of "the Tracts for the Times" was discussed and all but agreed upon; a circumstance of which I shall speak more particularly by and bye.

In the south east turret there is a small sexagonal room, with a vaulted roof of brick, and around the central boss this inscription in black letters, "Ave Maria, ... gratiæ"; the word 'plena' is left out, there not having been room to insert it with the others. In the centre of the boss is the sacred monogram, I.H.S. From this inscription, and because there is a niche in the wall very like those which mark the site of a private altar in a church, this is concluded to have been an Oratory. At the top of this little room, on the south west side, there exists, concealed by a

* Wordsworth's *Ecclesiastical Biography*, vol. ii. p. 408.

wooden door with a *bolt* on *the inside*, an entrance into a small chamber, which is little more than large enough for a person to lie down in. Some have supposed that it afforded shelter to Rowland Tayler, but I confess that I am sceptical both on this point and on a further tradition, that he took refuge in another retreat which formerly lay under the floor of the larger room,—which retreat was done away when the arch leading into the house on the north side of the tower on the ground floor was made in the time of Mr. Rose. Tayler's conduct throughout his persecution was so bold and even adventurous, that I cannot believe, in the absence of direct testimony to the fact, that he ever sought to hide himself from his enemies; indeed when once urged by his servant to fly and escape, he indignantly refused.* Such hiding-places were not uncommon in houses of this period.

“In the second floor in the Tower (in which Dr. Trumbull's curates “used to lodge,) are two figures of houses and a man standing near one of “’em y^t is a building, nigh to which is a tree, y^t has this inscription, Si “quis tamen.”

Of course there is some latent meaning here, but I have not been able to discover it.

This painting no longer exists, and the only further interest attaching to the room is that it has the reputation of being haunted. I can, however, calm the fears of visitors by the assurance that no one within the memory of the present generation has ever seen the ghost.

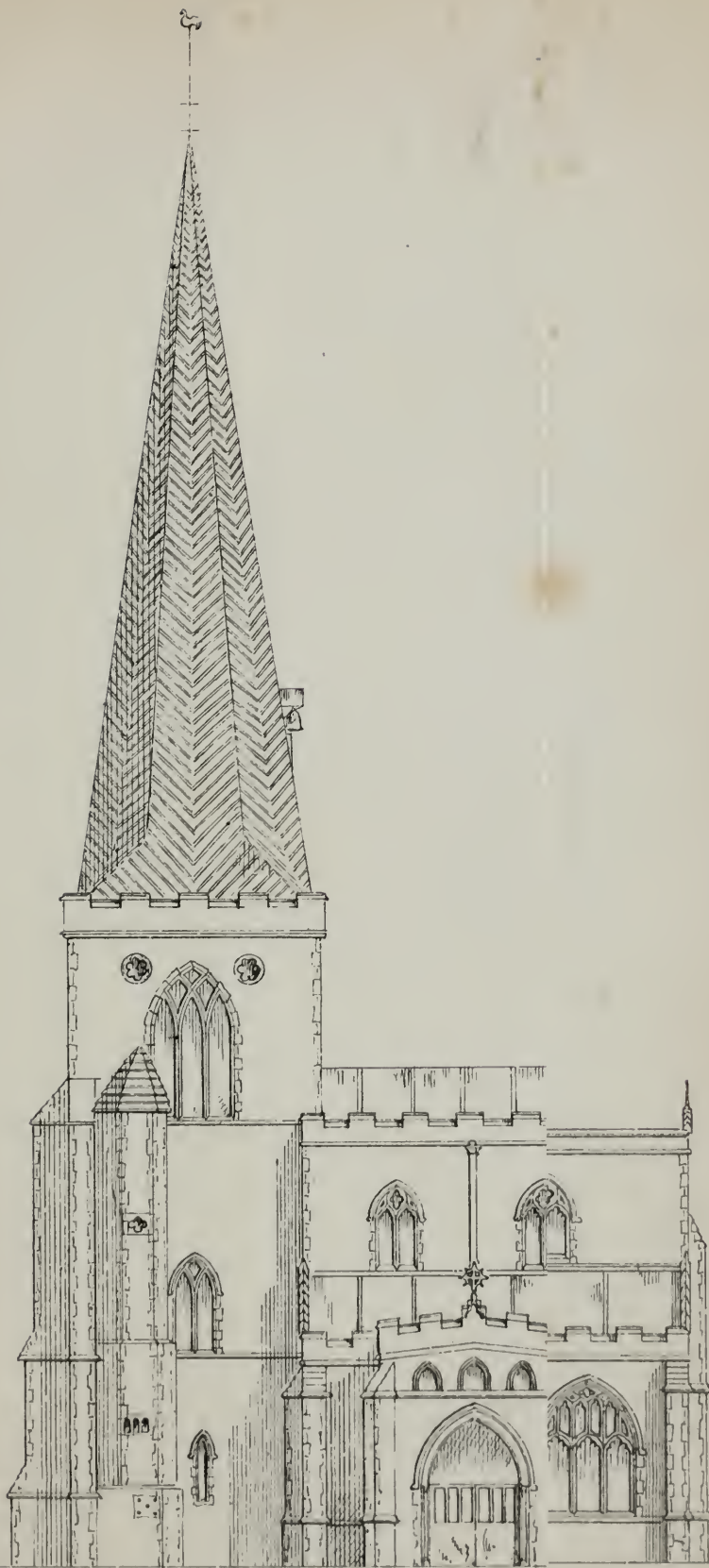
II.—THE CHURCH.

We will now pass on to an examination of the Church; but before I speak of it, I would briefly allude to the traditions which report that earlier religious buildings existed in the place.

It has been said that there was a Monastery here in Saxon times according to the translator of Æthelfred's will,

* See Wordsworth's *Ecclesiastical Biography*, vol. 2., p. 410, 412. His curate, Mr. Yeoman, who was afterwards burnt at Norwich, was concealed in a

chamber of the “Towne house commonly called the Guildhall,” and there spent his time in carding wool, which his wife did spin.



Scale - 22^{ft} to an inch.

J. S. M^r del^r

but doubt is expressed in the Davy MSS. whether the Saxon words on which this conjecture has been built really mean so much.

In 1827 the foundations of a supposed chapel are related in the same MSS. to have been dug up in the present churchyard, and several antient coins are said to have been found amongst them. One of the coins bore the representation of a winged lion with this inscription :

“SANT MARCUS NORPED”

On the reverse there was a globe surmounted by a cross and four Saxon characters repeated four times. The parish, it is added, possesses no record of this chapel.

The coins in question, however, were probably no evidence of a very early date, for they may have been only Nuremberg tokens; and in that case not older than the beginning of the 15th century; but there can be no doubt as to the existence of the stone remains. I have been informed by one of the churchwardens that he remembers very massive foundations being dug up with great difficulty on the south side of the church many years ago; and I can myself also recollect that in making graves on that side of the churchyard, towards the west, the sexton used formerly to be sometimes impeded in his work by old foundations.

It is not at all unlikely that a church or chapel existed here at a very early period, of which no traces appear above ground now. Though converted at the point of the sword Guthrum is said by old chroniclers to have lived in the way which became his new profession, and he would therefore take care, we may reasonably believe, that a church should be built, in which he himself and his nobles (of whom thirty were baptised with him), and other converts might worship their Redeemer. The remains, to which I have alluded, may have been the foundations of his church.

But at all events there is evidence of a church being in existence here towards the end of the eleventh century, probably the very building which may have been raised by Guthrum. In the Domesday Book of William the Conqueror,

drawn up between the years 1081-1086, Hetlegam* in the Hundred of Cosfort is described as having one church, endowed with 100 acres of glebe† and in the patronage of Lanfranc, the Archbishop of Canterbury, and it has been conjectured that, as “every tittle had a meaning” in Domesday Book, the church must have been a large one and of stone because the word “Ecclesia” begins with a capital E.

It would appear also that it was in contemplation shortly before the Norman conquest to build a church in the manor of Toppesfield. Leuona a freed woman, gave 50 acres to the Holy Trinity at her death, which the Archbishop (Stigand) held in his life: but as Stigand was in the interest of Harold, the land in question was probably forfeited to the crown when William the First became king, and the church was never built.

Our present church formed, with the exception of the spire, of flint with stone quoins and dressings, is a very spacious structure; for size, though not for any ornamental details, one of the most magnificent in Suffolk. In Mr. Parker’s *Ecclesiastical and Architectural Topography* it is “said to be the largest in the county”; but this is a mistake, as the churches of St. Mary, Bury St. Edmund’s, and of Melford,‡ and no doubt others, are larger than it.

It is dedicated to the Blessed Virgin Mary,§ and consists of a tower with spire, a chancel, nave, north and south aisles running the full length from east to west, and a handsome vestry at the north-east end.

The height of the tower to the top of the battlements is 64 feet; of the spire, (inside) 71: which, deducting two

* I am indebted for this information to a “Table of the number of churches and parishes in Suffolk in the year 1086, compiled from Domesday Book,” given in the appendix to the Rev. A. G. H. Hollingsworth’s *History of Stowmarket*. Mr. Hollingsworth hesitates in identifying Hetlegam, but I think there can be no doubt that our town is meant, especially as Hetlegam is described as situated in the hundred of Cosford

† What has become of these 100 acres I do not know. There is scarcely any glebe attached to the living now.

‡ Melford is said by the parish clerk to be 168 feet long and 68 feet wide: Lavenham, including the tower (which is 23 feet), is 156 feet long and 68 wide

§ The Church of St. Mary is mentioned in a deed of John Busch, in 1399. In 1473-4 Robert Sargeant left £20 to the use of the church. Davy MSS.

feet for the height of the battlement above the base of the spire, makes the two 133 feet from the ground; and if to this we add the height of the cross and weathercock which surmount the spire, the height of the whole—tower and spire—can be little, if anything, short of 150 feet.

About 8 feet of the summit of the spire was injured by a violent storm in 1758; but the damage was repaired at the cost of £246.*

The Tower is the earliest portion of the fabric, the base of it, at least, appearing to be Early English; but the western door way† and the upper stages are of the Decorated period. It is of three stages. In the lowest division are two lancet windows, north and south, having labels with Early English terminations‡; in the next are three windows of double lights, and very elegant proportions, on the north, south, and west sides; and in the third division is the bell-chamber with four windows of three lights looking towards the four points of the compass, and above these windows, on all the four sides, there are two round multifoil openings. The two upper divisions are approached by a winding staircase at the south west side of the Tower, and of a date long subsequent to it.§ This staircase was originally built of red brick; but we have lately had it cased with flint and stone to correspond with the rest of the Church.|| The battlement is new, having been just erected in the place of a railed wooden gallery, which was supported by the projecting ends of the great beams on which the base of the spire rests. This gallery was called by the inhabitants “The Cradle.”

* Near the apex of the spire, in the inside, there is an inscription on the wood-work recording the repair, effected in 1759.

† Over this doorway we discovered, when restoring the church, a niche, which probably once contained an image of the Virgin Mary, to whom the church is dedicated.

‡ This kind of termination, however, was also used in early Decorated work, as may be seen in the neighbouring church of Layham.

§ The door opening into the staircase from the tower is of the linen pattern, which suggests that the probable date of the staircase is about the end of the 15th century.

|| The restoration of the exterior was conducted under the superintendence of F. Barnes, Esq. Architect, of Ipswich. The contractor, whose work has given universal satisfaction, was Mr. E. S. Downs, of Hadleigh.

The Tower is supported at the corners farthest from the Church by four buttresses of three grades, rising as high as the string course of the second stage.

The spire is of wood covered with lead, and is on the whole in a good state of preservation now. It is especially deserving of attention, for it is very different from those short and extinguisher-like spires which surmount and disfigure so many of the Suffolk churches. Though square at the base, it becomes, a few feet from it, octagonal in shape, and the angles are chamfered off to such an extent that all the sides are equal in width. The joints of the lead are reticulated, and they thus give a singular appearance to the spire.

Spires were originally the roofs of towers, at least they grew out of them; and no spires, as high as the tower on which they stand, had risen before the end of the 12th century. A vast number of spires of wood covered with lead (which is a perfectly legitimate spire) have perished or have been taken down to anticipate their falling.* So that Hadleigh spire, which is on the whole twelve feet higher than the tower (excluding the height of the battlement), becomes an object of great interest to the antiquary. There are no openings in it, except a small door near the summit, and four small doors at the base, which have been recently made to command a view of the narrow gutter within the battlement: and the only means of gaining the upper door is by climbing up the timber in the inside with the aid at first of a ladder, and afterwards of wooden spurs here and there attached to the beams.

A peculiar feature in the spire is the clock bell, which is suspended on the outside, looking east, about 18 feet from the base, and hanging immediately over the clock-face. This bell is by far the oldest we possess; but how long it has occupied its present position is not known. I have, however, traced it as high as 1584, for in the Churchwardens Accounts of that year mention is made of a covenant

* Lectures on Church Building by E. B. Denison, Esq., pp. 61-62.

with William Chenery to “repayer the hole w^{ch} is above the cloke bell in the steple, and all y^t is needfull abowght the same place.” It is inscribed a little below the haunch with this legend, in Lombardic characters, all of which stand the wrong way, having been misplaced in the casting of the bell through the ignorance or inattention of the workman :

“AVE MARIA GRACIA PLENA DOMINUS TECUM.”*

The Lombardic characters were in use from A.D. 1000 to about the year 1350, and thus the bell can hardly be less than 500 years old, and is probably contemporary with the tower and spire.

From indentations in the sound-bow, it appears to have been furnished with a clapper and rung in a peal. In size it is about equal to the third bell in our belfry: it has no clapper now, but the hours are struck by a small hammer on the outside.

The tower and spire, though well-proportioned to each other, are much too small, according to our notions, for the rest of the present church; but towers of the Early English and Decorated periods were not ordinarily so massive and so bulky as they became during the prevalence of the Perpendicular style. This fact may account for the comparative smallness of our tower and spire; but I cannot help suspecting that the base, at least, of the tower must have belonged to an earlier and smaller church, which was built some years before (the Early English style prevailed from 1189 to 1307), and was standing during the incumbency of the first recorded rector, Robert de Oysterne, in 1292.

The rest of the church is, in general appearance, Perpendicular, but on examination some Early English, and a good deal of Decorated work, are to be found about it. All the windows without exception are Perpendicular. Those

* “Is there any assignable reason for the following fact?” asks the Rev. W. C. Lukis, in his recently published “Account of Church Bells, &c.” “Out of one hundred and sixty eight Mediæval bells found in various parts of England no

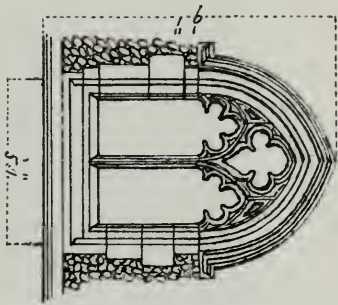
fewer than forty-five are in honor of the Blessed Virgin; and it is remarkable that of this number twenty four are in Wiltshire out of fifty seven bells of that period.”

of the aisles, north and south, are exactly alike, of three lights having cinque-foiled heads, with straight tracery above them, and a quatrefoil in the point of the arch. The windows of the aisles, east and west, are slightly different, since instead of a quatrefoil they have each two trefoils in the head; but their general character is the same. The windows of the clerestory in the nave have each two trefoiled lights with a quatrefoil in the head and are lofty in proportion to their width. The windows of the clerestory in the chancel are also of two lights, but cinque-foiled and deeper set, with mouldings at the jambs and round the head, like those of the windows of the aisles; and all, both above and below, have Perpendicular labels over them. No one looking from the outside can fail to be struck with the superior effect of the deeper-set windows, the cause being the greater degree of shadow which is thrown upon them.

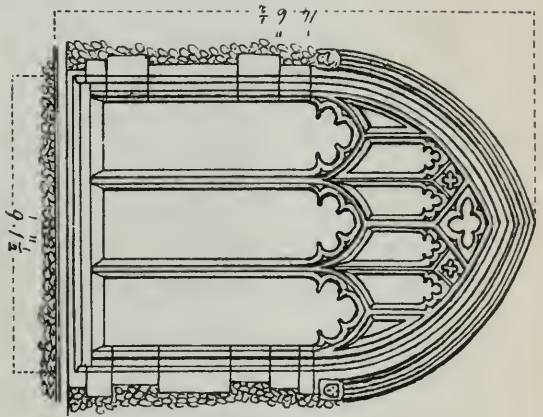
The walls both of the aisles and nave are surmounted by a battlement; of the chancel with a parapet; and underneath both battlement and parapet, but above the heads of the windows, a plain hollow moulding or string-course runs along the building. The walls of the aisles are supported by buttresses, chiefly of Decorated work, placed with one exception between the windows, though not always in the centre; and it is worthy of remark that the windows are not equidistant, the ancient architects not having studied uniformity so much as the more modern.

Till within a very recent period all the outside walls were covered with a coat of plaster, which a past generation had injudiciously employed to conceal the decay which they were not willing to repair; but all this plaster, in spite of some dismal forebodings that its removal would endanger the stability of the Church, was swept away in the late restoration, and the original materials were brought once more to the light of day.

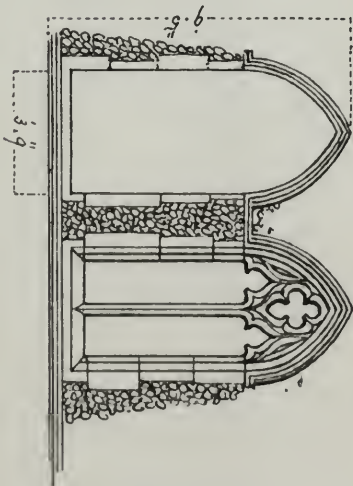
The whole roof is covered with lead: that of the nave, which is what is called waggon-headed, rises to some height above the battlement; that of the chancel, which is of a



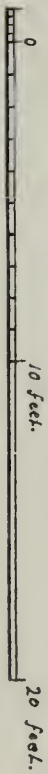
clerestory window +
chancel +



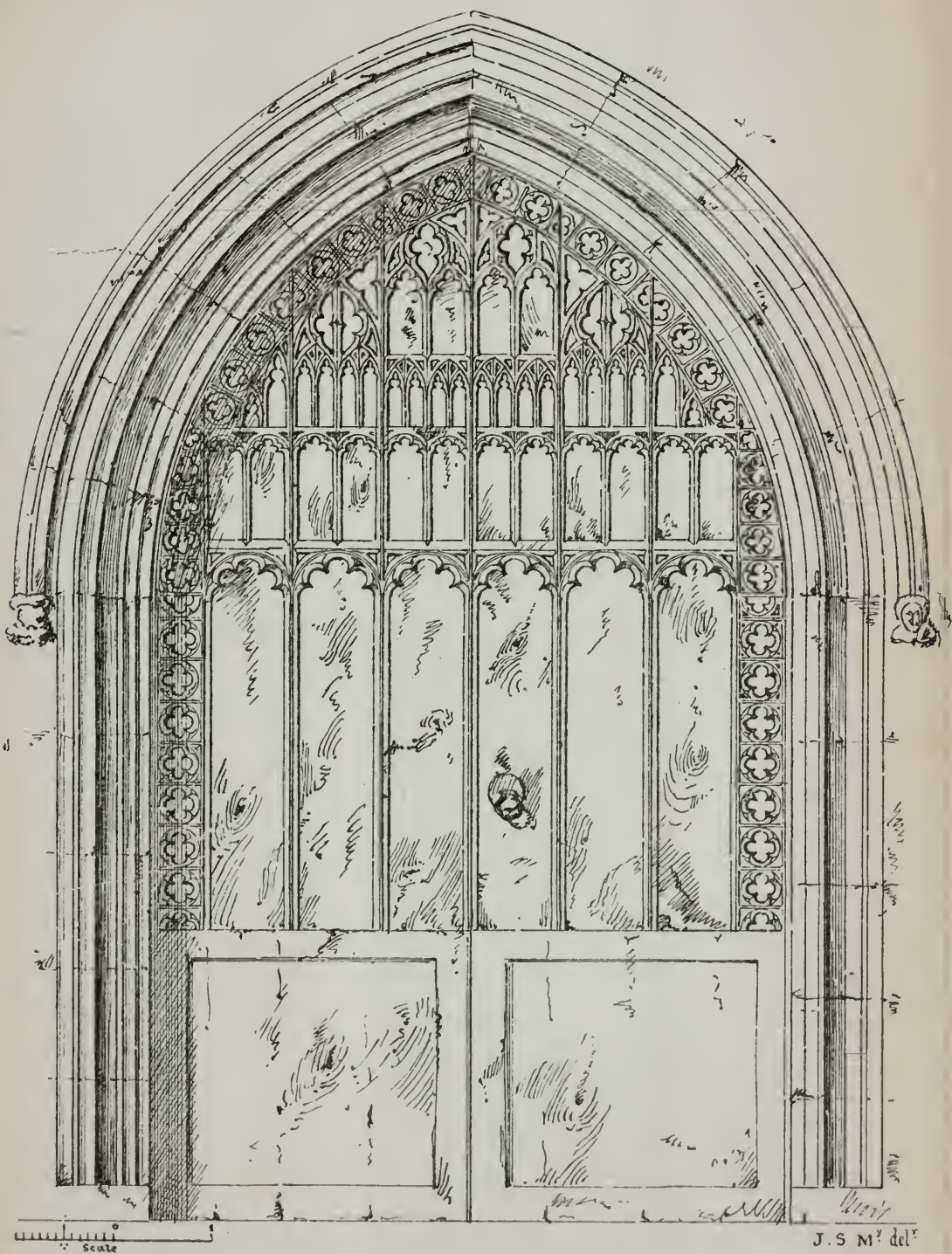
Aisle window +



clerestory windows +
nave +



F. Barry, del. 1858 +



Door in South Porch of Hadleigh Church

later date, is nearly flat, and is hidden altogether by the parapet—a “clandestine roof,” in short, such as Mr. Denison speaks of with the indignant dislike of an Englishman for everything that is not open and above-board.*

There were until lately two south porches—one toward the south-west end of the aisle, the other against the fifth window of the aisle (counting from the east), one light of which it blocked up. The former is, inside, 14 feet by 12 feet 1 inch, and is of two bays, having on each side two open Perpendicular window-frames. It has also stone seats, running the full length, north and south, on both sides. It had originally a groined roof, but the four shafts and imposts are all that now remain. Over the outside entrance were discovered, when the plaster was removed during the recent restoration, three niches which were replaced by new ones of the same design. The door leading into the church is well worth examination. It is no doubt the original door, as it harmonizes with the general character of the church, although, singularly enough, there is a little patch of Decorated work in the middle of it. At present it is much disfigured by paint, but I hope in time, if only funds can be obtained, to see it carefully cleaned.

The other porch was a subsequent erection, as was clear from the way in which it blocked up a window. In style it was Perpendicular, but its details were more ornamented than the rest of the church, it having a cornice all round covered with quatrefoils. Tradition asserts that it was built for the mayor and aldermen to enter the church by; but I do not think it was of later date than the early part of the 16th century, and certainly the 17th century was not capable of building so good a specimen of Gothic work. I cannot help suspecting, however, that this tradition has foundation on fact, in so far as it represents that the porch was built for the convenience of some public body, and that, though in later times it has been ignorantly misapplied to the mayor and aldermen, it originally related to the Guilds. It is far more probable that the porch was built for them,

* Lectures on Church Building, p. 111.

facing their Guildhall, than for the mayor and corporation, and the style of architecture seems to corroborate this view, for it prevailed during the period when the Guilds flourished in the town.

In the front of this porch also we found, on removing the plaster, a small shallow niche, which had once contained an image, and of which the projecting canopy had been cut away. The remains of this niche may now be seen, together with the doorways and some of the carved stone work of the porch, in the west wall of the churchyard, where they have been inserted by Mr. Knox. The inner doorway had been blocked up in 1767,* the congregation having complained of the cold air which streamed through it into the church; and as it was in a ruinous condition, the whole porch was taken down about two years ago.

Here again, were formerly traces of the odd conceits of Dr. Goad, who seems to have been ever ready with a paint brush and quaint inscription, wherever he could find or make an opening for the display of his eccentric talents. In this instance, he raised the front of the porch, and placed a sun-dial upon it, and above the sun-dial was this inscription, in golden letters:

Θεὸς γεωμετρῶι

Within the dial, cutting the horall lines, this chronogramma was written

MIhI DeVs LVX et saLVs

that is 1627,† but this was wiped out and not put in again in the repairing of it till I had it done in 1722.

The numerical figures are in golden letters, upon a ground laid in blew and edged with a golden border, and the lines red.

* In the case submitted at the time to Dr. Calvert, of Doctors' Commons, for his opinion (for the lawyers of the town opposed the measure), it is stated, "In the original building (of the church), there were only three doors, viz, two large ones on the south side and another on the north side; but many years ago, (how many cannot be remembered), another smaller entrance was made on the south side, apparently to the deformity of the church, because a part of one of the windows is taken away, but tradition says

it was done when Hadleigh was a Corporation, for the convenience of their worships' going in procession to church from their Guild-hall, which is situate next the churchyard, right opposite to that new-made entrance. This entry was no more than four feet wide and is enclosed with folding doors." The cost of closing the porch and erecting 15 new pews in the south aisle at the same time was £32.

† The *capital* letters when thus put together MDLLXVVII, make up 1627.

Under the gnomon and dial are these 8 verses, in golden letters, up on a black ground :—

Where now you stand the time to spy
 Who knows how soon you there may lie ?
 Both time and place are monitory,
 That you and they are transitory.
 Heaven's our Temple, Death the Porch,
 Christ the Way, the Word our Torch.
 Here let us walk while we have light ;
 Too late begin thy work at night.

Under these verses were formerly painted, I am told, a churchyard, a burial brought into it, and Dr. Goad, in his surplice, coming towards it ; but this was decay'd utterly, and upon the reparation of the whole it was omitted, and the verses above were thought fitt to be written over again in a larger compasse than before, and they wth the ornaments took up all the room where y^t was.

The priest's doorway is squareheaded, with quatrefoils in the spandrils, the west corner projecting into two of the lights of the second window, (counting from the east,) an arrangement not uncommon and scarcely avoidable where there are many windows, as may be seen (to go no further from home) in the neighbouring churches of Lavenham and Melford. The door is the original one, I believe, for the hinges are of the same kind as those of the south door, and there are proofs that there was formerly tracery of a similar character in the head of it, although the carved work has long since been torn off.

Towards the west end and opposite the south porch, is an entrance from the north. There is, however, no porch, and the space between it and the west end of the aisle, 19 feet 10 inches, was originally plain wall ; but in the recent restoration, we erected another buttress and inserted another window, exactly corresponding with the rest. This doorway and the door itself are Decorated.

And I may here remark that there is a remarkable mixture of styles in the west window of the north aisle. This window is the only one which has a label on the inside, and the label and its termination are either Early English or very early Decorated work. This window also is the only one which has a moulding running down the jambs inside, and this moulding, the round roll and fillet, is either Early

English or early Decorated, while the window is, like all the others, Perpendicular. There are traces also of Decorated work (to anticipate a little) all along the inside of the south wall. The tomb there, as appears from the shape of the arch, is Decorated; there is another ogee arch in the wall, close to that tomb, which probably once contained a piscina; and still further east, almost in the angle of the south and east walls, is a third arch, of the same kind, above a small piscina. All these circumstances, when taken in connection with the fact that the buttresses on the outside are Decorated, induce me to believe that the *shell* of our church is of the fourteenth century (the Decorated style prevailed from A.D. 1307 to 1377), and that the windows were inserted at a subsequent period, in the 15th century, in the old Decorated walls.

But then (and this is a point on which I beg to ask the opinion of the members of the Institute), it is remarkable that the arches, which separate the aisles and the nave *inside*, are clearly Perpendicular, the moulding running down to the base. It is difficult to account for this anomaly, unless we may suppose either that the arches which in an older church supported the roof of the nave, might have been so damaged by the pressure of the roof as to require to be rebuilt, though the outside walls were still strong and perfect; or that it was thought desirable to increase the height of the original church by the addition of a clerestory, and that then it was found that the Decorated arches would not bear the greater weight, and it was necessary therefore to build new arches. The new work being executed about the middle of the fifteenth century, as I imagine, was therefore Perpendicular. This was very likely done at the same time, as the general appearance of the whole nave was recast by the insertion of the Perpendicular windows and doorways in the Decorated walls, so that although the shell of the church was erected in the 14th century, and is consequently some 500 years old, great alterations were effected in it, and its present character given to the church in the 15th century. The chancel is

the most modern part, and was probably in a great degree rebuilt towards the end of the 15th century.

At the north east end stands the vestry, erected even later than the chancel, as is evident on examining the buttress of the aisle, against which part of it is built. It is of one story, having squareheaded windows of two lights, cinquefoiled, both on the ground floor and above, looking east and north.

I will begin to describe the Interior, from the west end, where there is a Decorated doorway in the tower ; but before I do so I will give the measurements of the length and breadth of the church as recorded by Dr. Wilkins, in his MS.

The length within—Chancel				48 feet, or 16 yards.	} In all, including the Tower, 163 feet.
,, ,, Nave				94 ,, 31½ ,,	
,, ,, Tower				21 ,, 7 ,,	
The breadth within—North Aisle				20 feet.	
,, ,, Nave				26 ,,	} 64 feet.
,, ,, South Aisle				18 ,,	
,, ,, Tower				14 ,,	

The height, as I have myself ascertained, is of the Nave (within), about 47 feet, of the Chancel, 38.

In the Belfry is a peal of “eight fine and tuncable bells,” says the Wilkins MS. in 1723.

The first is the Trible, cast by Miles Graye, in y^e year 1678, wth this inscription, MILES GRAYE MADE ME *

,, 2nd was cast in y^e year 1678, and has y^e same inscription wth y^e first.

,, 3rd was cast 1679, and has y^e same inscription with y^e two first.

,, 4th has this inscription,† SIT NOMEN DOMINI BENEDICTUM.

,, 5th, IN MULTIS ANNIS RESONAT CAMPANA JOHANNIS. John Thornton, fecit.

,, 6th, SUM ROTA [MUNDI] PULSATA MARIA VOCATA.

,, 7th, ECCE GABRIELIS SONAT HÆC CAMPANA FIDELIS.

,, 8th was cast in 1680, is called the Tenor, and has this inscription,
MILES GRAYE MADE ME.

* It is not known, Mr. Lukis says, where the Grayes had their Foundry, but their bells are chiefly found in Suffolk, Norfolk, and Cambridge, dating from 1624 to 1681. Some of them, he observes, as for instance those at Fcering, in Essex, are said to have been cast in a field adjoining the church in which they are hung. The following inscription on the Tenor bell of Kersey, near Hadleigh, seems to shew however, that the foundry of the Grayes was at Colchester ;

“Samuel Sampson, Churchwarden,
I say
Caused me to be made by Colchester
Graye, 1638.”

† It is somewhat remarkable that the 4th, 5th, and 6th bells in Gloucester Cathedral, severally bear the same inscription as the corresponding bells in our peal, as it existed at the beginning of the last century.

But several changes have taken place in the peal since the time of Dr. Wilkins. The seventh bell, as he describes it, was probably an ancient one, and was broken, I believe, in ringing, in 1787 or 1788; and some idea of having the whole peal recast, together with it, was entertained, in the latter year. I have found amongst the Churchwardens papers a proposal by Thos. Osborn, for new casting "a peal of eight bells, for the parish church of Hadleigh," which I will add, both because it shews the cost per cwt. of recasting at that time, and because it gives us some clue to the probable weight of the present seventh bell.

	£	s.	d.
The present old bells supposed to weigh 5 Ton, new casting do. into 8 new musical bells of the best metal, at 28 shillings per cwt.	140	0	0
New hanging the eight bells, finding new stocks, wheels, brasses, clappers complete for ringing.	40	0	0
New casting the 7th bell, suppose to weigh 20 cwt., at 28 ^{sh} p ^r cwt	28	7	0
New hangings to do. with stock, wheel, brasses, clapper complete.... ..	6	6	0
Carriage to and from the foundry of the old and new bell.	2	10	0
Journey over to Hadleigh to hang the bell and put the other bells into tune. ...	3	3	0
The necessity of removing the 6th and fifth bells, with part of the frame, with other fixtures, to make room for the old bells to be taken down.	10	0	0
	<hr/>	<hr/>	<hr/>
	£230	6	0
	<hr/>	<hr/>	<hr/>

The result, however, was that the 7th bell only was recast, and at a lower cost than that which this estimate sets forth, for the following item occurs in the Churchwardens' account for 1788.

Osborn, bell-founder, £39 9 0

The bell bears this inscription :

The Rev. Dr. Thos. Drake, Rector, Samuel Hazell, Edward Sallows, Ch. wardens. T. Osborn fecit 1788.

The foundry of Osborn was at Downham in Norfolk.

The sixth bell, having been cracked, was replaced by a new one cast by Messrs. Mears of London, in 1856, with the inscription :

The Very Rev. H. B. Knox, Rector ; J. Rand, W. Grimwade, Churchwardens.

The entire cost, including every expense, was £39. 15s. 6d.

The inscription on the old sixth bell, if correctly copied by Dr. Wilkins, was singular ; but I am disposed to think that “rota” is miswritten for “rosa,” which is a common appellation of the Blessed Virgin, though not peculiar to her,* for in the list of inscriptions given in Mr. Lukis’ work, this inscription with “rosa,” and not “rota,” frequently occurs on Mediæval bells. From what I can recollect of the kind of letters, which it bore, I believe it to have been of the same date as the fourth bell, which is by far the oldest† of our present peal, and belongs to the latter part of the 15th century. This last bears a merchant’s mark on a shield, on its dexter side, four fleurs-de-lis joined foot to foot, a crown above, sinister, a cross fleury, and this legend in black-letter, very distinct, and with all the initials crowned :

“SIT NOMEN DOMINI BENEDICTUM.”

The fifth bell, as described by Dr. Wilkins, was not, I imagine, a very old one, but had probably been recast with the original inscription repeated, early in the 18th century, as “John Thornton,” whom it proclaimed to be its founder, lived at that period, for there is one of his bells at Layer Marney in Essex, bearing the date of 1711. It was again recast in 1806, and now bears these more matter-of-fact words upon it :

* As on the 7th bell at Magdalen College, Oxford :

Sum rosa pulsata mundi *Katerina* vocata.

† Comparatively few bells are now remaining in our churches of an earlier date than the 17th century, since the commencement of which century most of our present bells have been cast.—*Bloxam’s Gothic Architecture*, p. 159.

In the sacrilegious excesses to which the Reformation gave rise, king, nobles, and churchwardens, vied with each in plundering the belfries. Bells were the stakes in gambling matches, were sold for material for making cannon, &c., &c. The Protector Somerset thought one bell enough for a church.

The Rev. Doctor Drummond, Rector; J. B. Leake and Thos. Sallows, Churchwardens, 1806;

but the name of the founder is not given, not, at all events, in the usual place. The Churchwardens accounts for 1806, however, have supplied me with information upon that point:

W^m. Dobson for casting bell, £31. 10s. 6d.

and I have learnt from another source,* that the foundry of Dobson, as well as that of Osborn, was at Downham.

The reputed weight of the Tenor bell is 28 cwt., its diameter at the mouth, in inches, is $52\frac{1}{4}$.

The probable weight of the 7th is about 20 or 21 cwt., its diameter at the mouth, in inches, is $43\frac{3}{4}$.

The weight of the 6th is 14 cwt. 2 qrs. and a few pounds, its diameter at the mouth, in inches, is 43.

The weight of the 5th is unknown, its diameter at the mouth, in inches, is 41.

The weight of the 4th is unknown, its diameter at the mouth, in inches, is $35\frac{3}{4}$.

The weight of the 3rd is unknown, its diameter at the mouth, in inches, is 32.

The weight of the 2nd is unknown, its diameter at the mouth, in inches, is $30\frac{3}{4}$.

The weight of the 1st is unknown, its diameter at the mouth, in inches, is $29\frac{1}{2}$.

In the Hawes MS. it is said that the great bell, which formerly belonged to the Priory at Butley, was afterwards sold to Hadleigh, and then cast into two; but I know of no corroboration of the statement, though there must have once been a good deal of intercourse between the two places, through the family of Forth,† which was possessed of property both at Butley and at Hadleigh.

The appearance of the Belfry makes it clear that it did

* *Rev. W. C. Lukis's Account of Church Bells, &c.*

† A William Forth, Esq., was buried here, in 1599; William Rolph, Esq., of Hadleigh, married a daughter of Robert Forth, Esq., early in the 17th century; a Mrs. Elizabeth Rany, daughter of William Forth, Esq., was buried here, in 1640; Mr. Philip Forth, in 1684; and there are

several baptisms of members of the same family, recorded in our Register, in large letters, and the title of Esq. added to the father's name. Butley Priory was given soon after the dissolution of religious houses, to a William Forth, Esq., in whose family it continued for a long time. *Beauties of England and Wales*, vol. viii. p. 273.

not originally contain so numerous a peal of bells, for the walls have been cut away both on the north and south sides, to give more space; indeed it was not, I believe, until the beginning of the 16th century, that peals of eight bells* were hung in churches, and then only in a few instances; and on the whole it seems, I think, most likely that our belfry was enlarged in the 17th century, when four of the bells were cast, and that then the peal was increased from four to eight. The framework in which the bells are hung, all on the same level, not only touches, but is carried into the walls, in a way which must cause injury to the tower, through the vibration. The bells were last hung in 1840.

The Curfew is rung at 8 o'clock every night from the Sunday following the 10th of October, to the Sunday nearest to the 10th of March; and during the same period a bell is rung at 5 o'clock every morning.

The custom seems to have been of long continuance. There is a memorandum in the account-book of the Churchwardens and collectors of the market for 1598, relating to John Hilles, who had then been sexton for upwards of 20 years, receiving "for his wages fortye shillings by the yeare," that

Whereas he hath had before for burying of the poore and ringing of the *watch bell*, 4 loads of wood, it is nowe agreed that he shall not have any more woode,† but shall have payd him xxx^s. in regard of the same burying of the poore, ringing of the watch bell, and ringing of the bell on Mondays to the sermon, so he is to have in all iij^{lb} x^s w^{ch} shall be paid by the cheife collector.

And in a MS. of Dr. Tanner (a former Rector), written in 1766, this item is set down amongst the "Sexton's Fees," "Winter Bell £2. 2s. 0d.,"—the same amount as that which is still paid. I find, moreover, that in 1778, it was resolved in vestry, "that the bell be rung for the future at 8 o'clock in the evening, and at 5 o'clock in the morning, from Michaelmas-day to Lady-day, new stile (*sic*)." Prob-

* *Jones's Art of Ringing.*

† From other entries in the same book it would appear that wood was becoming more scarce and valuable about this time.

At a later period Hilles had 10s. a year allowed him in addition, by reason of his great age, that sum being raised by the hire of pewter belonging to the town.

bly the bell had been previously rung according to the old style; and it is singular that notwithstanding this resolution of the vestry, the original time for ringing it is again observed.

A "Passing Bell" is rung *after* the death of a parishioner, usually about twelve hours after, though Canon lxxvii directs that it should be rung when "any is *passing* out of this life," in order that his neighbours may be reminded to pray for his departing soul, according to the old distich

When the bell doth toll
Then pray for a soul.

And it is clear that the directions of the Canon were originally obeyed here, from the following table of fees, in the Churchwardens' account-book, December 30th, 1617.

The custome which was used to be taken by the Sexton, in ancient times, witnessed by John Hilles,* under his hande, for bells being runge or tolled for any that *lyeth sick*, or dyeth in Hadleigh.

For towling of the great bell, to the Sexton ...		vij ^d
,, ringing the great bell, to the Sexton	ij ^s	
,, the Clerke for the great bell		vij ^d
,, the townet†		xij ^d
,, making the grave in the churchyard		xij ^d
If the buryall be in the church, the custome is ij ^s		
iiij ^d for the towne, and ij ^s iiij ^d for the Sexton		
For the Parson		xij ^d
For the Mary bell.‡		

* The same rate of payments must have existed from 1568, as John Hilles had been Sexton from that year, and it had probably existed in the time of Robert Hyll, the preceding Sexton. It was continued after the death of John Hilles, by John Spencer, "who was content to exsept" of it when appointed Sexton in 1626.

† The town, (that is, the Market Feoffment,) contributed to the repair of the church and bells, and thus, probably, acquired a claim to a part of the fees for the use of the bells at that time.

‡ I am inclined to think from this table of fees, that the bell which corresponded to the seventh bell in the present peal, was originally the "great bell;" for the "Mary bell" was clearly our old sixth bell, and there would seem to have been only one larger than it. The "Sonday bell" was probably the bell which ans-

wered to our present fifth, but "St. Stevens" certainly does not agree with our present fourth bell. On the whole, however, I am led to conclude that when, in the 17th century, the peal was enlarged, it was made heavier by the addition of our present tenor, and perhaps the small bells were added at the same time. Supposing that all the four bells, which are here mentioned, had existed during the whole of Hilles' sextonship, our Church was fortunate in retaining so many after the Reformation. As early as 1556 the "greate bell" is mentioned, and in 1562 there are entries in the Churchwardens' accounts of receipts of xij^d for the use of the "greet bell."

In 1562 there is this item, "Bought of Jafrey Wathwhite of Ipeche, 8 June, 1562, 4 bell ropes wayeng 57lb., at 3*d*. the lb., xiiij^s ij^d." This looks as if there were only four bells then.

For ringing it for one that dyeth and making
the grave — ? ij^s vj^d
Whereof u^d (used) to the Parson ij^d, to the
Clerke viij^d, and the rest to the Sexton.

For the Sunday bell.

For ringing and making the grave ij^s
Whereof iiij^d to the Parson, ij^d to the Clerke vjij^d
St. Steven's bell.

For ringing and making the grave for an old
bodye being — ? xvijij^d
Whereof ij^d to the Parson and j^d to the Clerke.

After the bell has fallen and after a short pause, it is now customary to toll 3 times 3 for a male and 3 times 2 for a female whether old or young.* Different bells are still used for this purpose, and the Sexton's fee also is still regulated by the size of the bell. The origin† of this last custom is traceable to an ancient superstition, which supposed that bells had the power of frightening away evil spirits; and as the larger the bell, the louder the sound and the greater therefore its anti-diabolic efficacy, payments were demanded in proportion to the benefit conferred. I may say too that the fee of the nurses, who attend at a funeral, are also fixed according to the size of the "Passing bell."

On entering the Church from the ringers' chamber,‡ which is on the ground floor, we pass through another

* In the north of England, they ring 9 knells for a man, 6 for a woman, and 3 for a child. *Brand's Popular Antiq.* vol. ii., p. 128.

† *Brand's Popular Antiq.* p. 131.

‡ On the north wall of this chamber, near the western door, the following epitaphs were inscribed in the time of Dr. Wilkins, (1727), but they have since disappeared:

See, Ringers read, John Hills lies here,
Our Sexton, eight and fifty year.
The Steeple, which he kept, him keeps,
Lo! under this great bell he sleeps.
Ring on, no noyse him wakes, untill
Christ's trumpet every grave unfill.
Sepultus est Mar. 27, 1625.

Upon the same wall, to the east, is written this addition, "but surely," observes Dr. Wilkins, "not made by the same poet:—

The Church, the Clock, each Bell
He tended wondrous well,
The proverb is not dead
Which his due care then bread,
As sure as Key and Lock
As true as Hadleigh Clock.

"John Hilles, sexton of Hadleigh eight and fifty yeares," was buried, according to the Register, on March 7, 1626, so that the writer of the former of these lines made a great mistake in his dates. John Hilles seems to have succeeded "Robt. Hyll, sexton of the Church of Hadleigh," probably his father, whose burial is recorded in the Register for 1568.

The latter is mentioned in the Churchwardens' Account Book for 1561, "payd for nayls whiche Hyll ocupied for the bell, 1d.," and I may add that in the same accounts there are entries of charges for

Decorated doorway, and under a gallery, the only gallery, I am happy to say, that we possess. In this gallery stands the Organ, which was purchased with voluntary subscriptions and erected here, about the year 1738, having been brought from Donyland Hall, near Colchester. It was enlarged in 1806, by the addition of a swell organ, at the cost of £31. 10s., and in 1847 by the further addition of two octaves of pedals. The latter, with some other improvements then effected, was done at the expense of £200.

Part of the gallery which now "reaches forward in the middle aisle, from the steeple to the second arch," seems to be as old as the 16th century, for according to the Wilkins MS. (1727)

Below the uppermost seat upon two of the middle pillars, are written upon boards, in golden letters

In the upper, The gift of Mr. Thomas Alabaster, Ano. Dⁿⁱ. 1592.

In the lower, The gift of Mr. John Cawton, Ano. Dⁿⁱ. 1614.

Over these two inscriptions, but more towards the Font, is carv'd in the wood, 1630, the date of the year when this gallery and two rows of seats were set up.

I cannot, however, quite understand this description, unless it mean that a small gallery existed here in the 16th, and that it was enlarged in the 17th, century.

The last date, inserted in a border which is ornamented with the arms of Hadleigh and with vine leaves, is the only one remaining. The front of the gallery seems to

"mending the Clocke face vid.," for "mending the Clocke 1d." In another book there is a charge for "mending the clocke" in 1547, which shows there was a clock here more than 300 years ago. There can be little doubt, however, that there was a clock at a much earlier period: "Church towers have been the usual and established abode of church clocks for five or six centuries, in fact, from the earliest days of clock-making."—*Denison on Church Building*, p. 295.

I may also add here (I had not ascertained the fact before the preceding pages had been printed) that in 1529 the large sum of £51 was expended on the reparation of the Church; that in 1561 the lead on the Church was repaired with

"four hundred, 25lbs. of new lede;" and that in 1577, 33s. 9d. were expended in "levelyng of the Church."

We lament now over the irreverence to which the Churchyard is exposed, but we perhaps treat it somewhat better than our fathers, for though in the preceding year there had been charges for mending the gates in the Churchyard, there is this item in 1562, "Payd to the man for caryage of the donghyll out of the Churchyard, vs. iiijd."

The day on which the Churchwardens' accounts were annually exhibited in the middle of the 16th century seems usually to have been a Sunday. The accounts of the Guild of our Lady were also taken on Sundays.

have been boarded up in the 18th century ; originally it was open rail work.

In the west wall of the nave, over the gallery and at the back of the organ there was once a small quatrefoil opening, looking into the Church.* It is blocked up on the eastern side, but it is clearly traceable on the western side, at the back of the clock works. It is placed in the centre of an arched recess, of the Decorated style, 8 feet 8 inches high and 3 feet 4 inches wide. The quatrefoil is opposite to the west window of the tower, and may have been made both for the purpose of admitting light and to enable the ringers to see when a procession entered the Church, or Divine Service began.

This opening seems to have been blocked up by Dr. Goad, who wished once more to indulge his propensity for painting. Certainly he had ample scope in this wall, before the blank space presented by it was relieved by the erection of the organ, and he took the utmost advantage of it.

At the west end of the wall against the steeple there is drawn in perspective the prospect of a church or some stately fabric, they say, done by old Benjamin Coleman, but by the direction of Dr. Goad.

In the middle of this is a Diall Platform, formerly round, but now changed, and in a square over it these two short verses on the wall

O watch, I say ;
God's House sayth Pray.

This painting remained until 1834, when the late Rector, Archdeacon Lyall, again applied the brush, but only to obliterate the ingenious contrivance of his predecessor. Many of the inhabitants remember it well, and describe it, perhaps with the exaggeration of fond regret for its loss, as apparently prolonging the length of the church, and causing them to imagine that they were gazing on the stately nave of some vast cathedral.

The Font now stands immediately in front of the gallery, "in the ancient usual place," that is, near the western entrance, thereby reminding us, as the arrangement was

* There is just such another opening in the neighbouring church of Bildeston.

intended to remind us, that Holy Baptism is our door of entrance into the spiritual church. It is octagonal in shape,* with rich tracery on the bowl and a panelled pedestal. The style is "very fine Decorated." In Mr. Parker's book, which I alluded to before, it is also said (let it be spoken low near the grave of Dr. Goad) to be "much disfigured by paint and an inscription round the bowl." It was restored in 1790.

Not far from the gallery stands the Font, between the 2nd and 3rd of the north pillars, raised by the ascent of 2 steps, tolerably well gilt, encompass'd wth handsome green rails and posts, on y^e top of wch formerly were the images, as I am told, of the four Apostles (Evangelists?), pull'd down in the late Rebellion, but y^e rails and posts were left. On the outside of the Font, below the bason, is written in golden letters, upon a white ground

ΝΙΨΟΝ ΑΝΟΜΗΜΑ ΜΗ ΜΟΝΑΝ ΟΨΩΝ.

The conceit lies in the words being the same backwards or forwards, put up by Dr. Goad, and said to be taken out of Gregory Nazianzen.

In the year 1630, the Font was removed from another place to this, *i.e.* between the 2nd and 3rd pillars, and three baptisms were celebrated at the time; but it was removed again to its present site, April 21, 1790, and the rails were taken away.

The inscription is thus alluded to by Jeremy Taylor.†

• This, (the Catechumen's descending into the Font and rising up purified) was ingeniously signified by that Greek inscription on a Font, which is so prettily contrived that the words may be read after the Greek or after the Hebrew manner and be exactly the same

Νιψον ανομημα μη μοναν οψω†

Lord, wash my sin and not my face only.

* It is supposed that this shape has the following symbolic meaning: "Since the Norman times," the font has usually been "shaped of an octagon or eight-sided figure; because ever since the time of St. Augustine at least, the number of eight has been adopted as the symbol of Regeneration. For as the old creation was completed in seven days, so eight, the next number in the series, has been chosen to stand for that in which we are again created anew in Christ Jesus. *Browne's Lecture on Symbolism—Masters*, 1855.

† *Life of Christ, Heber's Edition*, vol. ii., p. 242.

‡ The following occurs in *The Critic* for July 10, 1858:—"Some workmen lately in demolishing the remains of the ancient church of St. Pentaleon, at Autun and near a place of Roman substructure which some archæologists believe to have been the *casa sancta* in which were originally deposited the mortal remains of St. Symphorian, the first martyr of Autun, discovered an antique inscription in a rather indifferent state of preservation. Written in greek characters, the form of which

But it is observable that Bishop Taylor who is usually so careful in giving his authority, does not attribute this saying to Gregory Nazianzen.

I may here add that this is not a singular use of the quotation: it occurs on the remains of a font at Melverly, about ten miles from Shrewsbury. It appears also, not only on other fonts, but on ewers, dishes, and other vessels used in baptismal ceremonies, both in England and on the Continent, as at St. Martin's church, Ludgate, Dulwich College, Worlingworth, Suffolk, at a church in Cheshire, at various places in France, and at St. Sophia, in Constantinople. It is likewise engraved on a capacious basin* at Trinity College, Cambridge, which is used by the Collegians, for washing their fingers after dinner.† And in Mr. Aycliffe Poole's‡ small book on Churches, it is said to occur also on the font at Melton Mowbray, Leicestershire.

It would be interesting, if we could suppose that the Pulpit was the place from which Rowland Tayler, "kept his flocke in feare"; but it is clearly not older than the 17th century, a date at which most of the oldest of existing pulpits were erected.||

"The pulpit stands against the second pillar from the chancel on the north, facing the middle south door of the church, somewhat high, with a large pair of stairs on the north of it, leading to it, handsomely gault, with a large sounding-board over it, and in a label in the midst of it, it is written,

IN CÆLO CATHEDRAM HABET, QUI DOCET CORDA.

resembles that of the celebrated inscription of the *ichthus* which made so much noise about twenty years ago, the present stone will, without doubt, exercise the ingenuity of antiquaries. Several of the words are only represented by their commencement, but the inscription seems to run thus:

Νιψον ανομηματα μη μοναν οψιν

which signifies," the writer goes on to explain very inaccurately, "Purify your soul and not merely your visage." The above inscription is marked by this pe-

culiarity, that it reads forwards and backwards just the same, and is, in fact, one of those curious epigraphs which were placed over holy-water vases in the early ages of Christianity, and which each believer could read as he entered or left the Church."

* *Archæological Journal*, 1844, p. 161.

† Given, I believe. by an Anthony, Earl of Kent.

‡ *Churches, their Structure and Arrangement*, &c., p. 78.

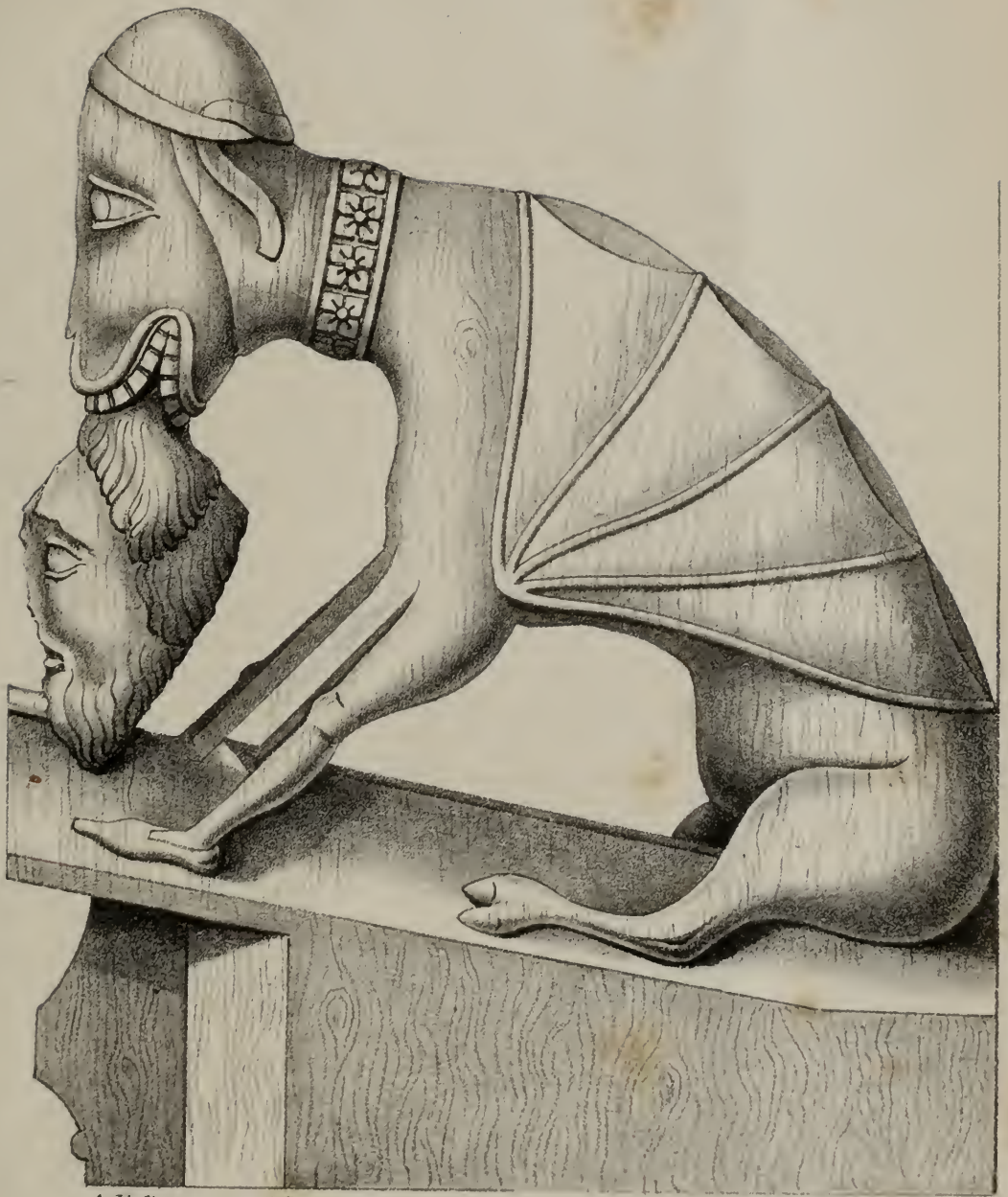
|| *Bloxam's Gothic Architecture*, p. 237.

“ At the back of the pulpit against the pillar, there is upon the wood a Coat of Arms in Lozang, w^{ch} bears (arg.) a Fess (G.) between 6 Leopards heads eraz’d of the 2nd, said to be the arms of Mrs. Margaret Gaell, the third wife of Mr. John Gaell, who either gave the pulpit or the cushion, or was at the charge of gilding it. She was buried in the church, but had no monument, leaving one Mr. Somms, as I think, a minister, her executor, who did not bestow one upon her, though, as they tell me, it was so ordered in her will.”

Need I add who was the giver of the sounding-board and its inscription?—Dr. Goad.

The pulpit was removed from its position (*proh pudet!* I may say with Dr. Wilkins, when alluding to another subject), in 1833, and now in defiance of all ecclesiastical propriety and symbolism blocks up the chancel arch; a kind of arrangement which was not known in the English Church until the days of William the Third. According to the proper arrangement, the Holy Table should be visible from the nave, and the pulpit and reading pew should stand on either side of the chancel arch, to teach us that while the Holy Communion is the chiefest means of grace on which our hearts desire should be fixed, preaching and prayer are the two great aids to guide us to its right reception. But now the pulpit shuts out the Holy Table from the congregation and presents indeed a symbol, but only of the way in which too many professing Christians shut out from their sight and remembrance the duty of partaking of the Supper of the Lord.

On the right side of the pulpit is a very curious figure carved in wood, representing a beast sitting down on its hind quarters, with folded wings, with the fore legs and feet of a man, wearing shoes of the period of Richard the Second, and with the hind feet (cloven) of an animal. The head is covered with a hood, kept in its position by the *liripipe*, or small pendant tail of the hood, which is tied as a fillet round the brows. The neck is encircled with a collar, resembling the ornament anciently worn by ecclesiastics on their robes, and the mouth carries by the hair the head of a man. The figure was formerly the head of a Perpendicular bench, and is clearly an allusion to the legend of



A.F. Sprague, del.

W.R. Tymms, lith.

Stall-End.

Hadleigh Church, Suffolk.

$\frac{1}{4}$ actual size.



St. Edmund,* though at the same time a caricature of the monks. Such caricatures were common from the eleventh century to the Reformation.

The Roof is now ceiled, but the original roof, probably much out of repair, exists behind the plaster. The form of it is waggon-headed, for the shape is still discernible; and indeed were there any doubt about it, we should be able to ascertain what it used to be from Dr. Goad's picture in the Rectory tower. From that picture too, I think a clue is to be obtained to the time at which the roof was ceiled. It does not appear to have been ceiled in the middle of the 17th century, when the picture in question was painted, and as I have not been able to find any allusion to the ceiling in the parish and other accounts, either before 1625 or since the middle of the last century, and as "the oldest inhabitant" has no tradition on the subject, I am disposed to infer that the ceiling was effected towards the close of the 17th century, or very early in the 18th. The original roof is very like the trefoiled head of a window-light, taking it just above the projecting point of the first foil, and has slight longitudinal beams or purlins running, as it were, along the extremities of the foils, and along the centre at the top, and is decorated here and there with bosses. Carved wooden rafters, rising in the first instance from the cornice, meet these beams, and then in the next stage, spring from the inner point of the curve and meet in the centre overhead. To support this and to resist the lateral thrust caused by

* The legend is, that the Danes shot St. Edmund with arrows in Hoxne Wood, and then cut off his head and threw it amongst the trees; that some of his subjects came, when the Danes had retired, and searched for his body for the purpose of burying it, but could at first only find the trunk; that when expressing to each other wonder where the head could be, they heard a voice say, 'Here, Here, Here,' and that on going to the spot whence the voice had proceeded, they found a *wolf sitting down with the lost head in its mouth, but hanging down between its forelegs*; that the wolf politely

gave up the head; that the head when placed by the trunk became miraculously attached to it again, as if it had never been separated; and that the wolf, having quietly attended the funeral, retired to its native woods.

A representation of the particulars of this legend was formerly given on the reverse of the great seal of the Abbot of Bury St. Edmund's, a copy of which, obtained only, it is said, by a good deal of trouble, is engraved in a book of Mr. Hawkins, of which I shall speak by and bye.

the first foil, there are tie-beams placed on the wall-plate and stretching across the church, and from these rise braces on each side, which are placed at an acute angle so as to meet the extremity of the foil, and keep the sides in their proper position. It would add greatly to the appearance of the church, if the roof could be restored; and I think it could if we had funds, for a little while ago I had some of the lead stripped off the top of it, and as far as I could judge it seemed to be in a state admitting of repair.

A heavy arched beam,* said to be of stone, and pierced with quatrefoils at the sides, has been thrown across the middle of the nave at a subsequent time, to prevent it settling towards the north, which it is much inclined to do. The walls, indeed, are some inches out of the perpendicular, but the declination does not grow worse.

The Chancel is separated from the nave by a lofty and wide arch, and from the aisles by two arches on each side. The latter arches have labels over them, at the terminations of which are figures of angels, playing musical instruments. In the south pier of the chancel arch are said to be remains of the stairs which led to the roodloft, but, if they exist at all, they are now blocked up. The capitals of the pillars on both sides are much injured, probably through the erection or removal of the roodloft. The floor of the chancel by, I think, an unusual arrangement, is a step lower than the aisles.

The roof of the chancel is of fine panelled wood-work, nearly flat and of a later date than the roof of the nave. On it either as bosses or supports, are many very curious and grotesque figures and faces. At present it is much disfigured by white paint.

The great East Window is a very fine one of the kind, with two tiers of seven large lights, the upper tracery being very regular, but somewhat stiff.

In the chancel there is one thing considerable and y^t is the seats, not

* There is an inscription on the east side of this beam, in rude Roman letters, which can be deciphered on a clear bright

day, WAS REPAIR... The rest seems to have been obliterated by a patch of more modern plaster.



J. J. Sprague, del.



ANASTATIS PRESS.

Brackets in the roof of the chancel of
Kadleigh Church, Suffolk.

for the beauty and ornament, but y^e fashion of them, being made cathedrall-like by way of stalls, every seat after the fashion of a half-moon wth place for elbows to rest on.

These subsequently stood opposite the vestry door in the north aisle, but are now placed across the chancel, north and south, looking east towards the Holy Table, and at the back of the modern pews, to which, with due deference to Dr. Wilkins, they form, I think, an admirable contrast.

At the end of the chancel there were formerly (as they tell me), very handsome rails,* y^t were neatly turn'd, wth two doors at the front for entrance. They stood upon one step higher than the rest of the chancel w^{thout}. (The Communicants that came to the rails kneel'd upon y^e mats y^t were laid round on y^e outside of the rails, upon brick, upon w^{ch} the rails stood). These went not quite cross^g over y^e chancel, but only so far as to make a quadrangle wth the east wall. The mark yet remains where they were fastened to the wall.

Within the rails was laid a foot-cloath of Arras, w^{ch} (proh pudet !) for some years served for a carpet for y^e table, till Dr. Wilkins got a purple cloath,† for the table. The table was covered wth a carpet of crimson velvet like y^e cushion y^t is now left ; it had a large golden fringe round it, and was given by Mr. John Alabaster, his name being on the backside of it.

Over the Communion Table was formerly placed a canopy of wood, gilded as the pulpit is at present, after the fashion of a sounding-board, wth golden knobs that hung down in several parts of it, and it had starrs wthin painted, but it is now gone. This as the pulpit (as they tell me) was put up by Dr. Goad.

H. Nelson‡ informs me that these rails before y^e Communion table were design'd to be pluck'd up as a piece of Popery on Christmas-day, but Dr. Cotesford having notice of y^t villanous design, after sermon (w^{ch} was their intended time) hastened more than usualy to the table, and when he had entred through the rails, clapp'd the door of them after him, and drawing

* It is not improbable that these rails had been erected only a few years before, for in the year 1634, Archbishop Laud had directed that the Holy Table in all parish churches, throughout the province of Canterbury, should be placed at the east end and protected from irreverence and desecration. Before this "it was dragged by Puritanical scruple or caprice into the body of the church and treated as if no peculiar sanctity belonged to it. It often served the churchwardens for a parish-table, the school boys for a desk, and the carpenters for a working-board. In one place, we are told, a dog had run

away with the bread set apart for the Holy Communion ; and in many instances the wine had been brought to the Table in pint pots and bottles, and so was distributed to the people. Such were the effects of an indiscriminate aversion for the practice of Rome." *Le Bas's Life of Laud*.

A similar arrangement, however, had prevailed in the time of Queen Elizabeth. *Bloxam's Gothic Architecture*, p. 236.

† This "cloath" cost him £13. 18s. 6d.

‡ This H. Nelson was an Apothecary at Hadleigh. *Walker's Sufferings of the Clergy*.

out a stiletto y^t he had provided for y^t purpose, protested to y^e crowd, w^{ch} was greater than ordinary, and pressing forward to execute their design, y^t if any sacrilegious hand durst adventure to lay hold upon the rails to pull them up, he was resolv'd to stab him wth y^t stiletto, though he himself should dye as a sacrifice at the altar, which courage and resolution of his so surpriz'd and amaz'd them, y^t they went out quietly desisting from their villany, and left him wth his small company behind wthout disturbance to y^e Communion. But the rails not long after surviv'd, for y^e next day w^{ch} was St. Stephen's, they got into y^e church, pull'd them down, and I suppose y^e canopy too, [and probably, it may be added, the figures of the Evangelists, on the rails of the font,] and burnt them openly wth great impudent solemnity and triumph.

The workers of this wickedness were destroyed by strangers. Mr. Edward Beaumont, Mayor, Anno. 1641.

An Altar-Piece of Grecian character,* was erected by Dr. Wilkins, in 1744, at the cost of about £150; but when the east window was restored in 1856, this altar-piece was taken down, as it blocked up the first row of lights. It was handsome of its kind, the joints being beautifully put together and some fruits and flowers being well carved, but it was utterly unsuited to the church. On either side of the Holy Table were pictures of Moses and Aaron, each more than five feet high; and between them and the North and South walls the Ten Commandments were inscribed. Should any member of the Institute be inclined to purchase this altar-piece, we shall be most happy to dispose of it, as we hope in the course of time to erect a Perpendicular stone reredos in its place.

The South Aisle possesses little interest, as the roof is not the original one, but was erected, part of it in 1808 and part in 1818. The ancient corbels were then nearly all

* Another proof of Dr. Wilkins' ignorance or disregard of Gothic architecture.

The following is a copy of the "expenses of the Altar-Piece," &c.

	£	s.	d.
To Mr. Kirby and Harris - - - - -	105	00	00
More to Harris for y ^e additional Wainscoat - -	5	5	00
More to Kirby for painting and carriage - - -	1	7	6
To their Journeymen - - - - -	00	10	6
To Jo. Spooner for Carriage - - - - -	1	8	6
Mr. E. Parsons' Bill for y ^e Velvet Cloath - -	13	8	6
Bricklayers' Bill and Carpenters' and Smiths' -	9	00	00
Mr. W. Hall's Bill - - - - -	33	00	00
To the two Common Pr. Books - - - - -	3	00	00

172 10 —

taken away, but the few that remain are of a very rough and unfinished character. The East end in a line with the chancel arch is a step higher than the rest and separated from it by an arch; and the upper or more eastern part of it is again separated from the remainder by a very handsome parclose of Perpendicular woodwork, standing at right angles to the projecting wall, 16 feet from the east end, which divides the most eastern part of the chancel from the aisles.

In a will of 1592 this is called the "South Chapel of Hadleigh Church," and in the Wilkins MS. the Chapel of St. John. There is a piscina with shelf in the south-eastern corner, indicating that there was a private altar there, at which it is very likely that masses were formerly offered for departed members of the Guild of St. John. There are also three very curious diagonal openings in the north wall towards the west, $10\frac{1}{2}$ inches high, by 6 inches wide. These have been supposed to be confessionals, but a glance at them will shew that they could not have been intended for that purpose, since their relative position to each other (the space between the first and second is $15\frac{1}{2}$ inches, and between the second and third $12\frac{1}{2}$ inches) would have afforded dangerous opportunities to persons, when confessing, to learn the secrets of their neighbours. There can be little doubt, I think, since they look in direction of the high altar, that they were hagioscopes, designed to enable the officiating priest in the chapel, or the congregation on that side, to see the elevation of the host. It is said that Dr. Goad intended to turn this chapel into a public library (I presume for religious books), and many shelves were remaining in 1727:

"I hear," says Dr. Wilkins, "that there have been books in it, but what has become of them is not known":

but the popular language still speaks of this part of the church as "the library."

The original roof of the North Aisle still remains to a great extent, and there are very handsome corbels bearing the supports to it and carved with figures of angels, playing

musical instruments, which is an unusual circumstance except in the chancel of a church. It is remarkable too, how much more elegant they are than the rough corbels in the south aisle.

The east end of this aisle also, in a line with the chancel arch, is higher than and separated from the rest. The extreme east end, as in the south aisle, is divided from the remainder by a handsome parclose. The inner part occupies what is commonly the site of the Lady Chapel, but there is no piscina visible, or any thing else to shew that it was ever so used, except indeed, that the most eastern end is a step higher than the rest, which would appear to indicate that there was once an altar there. There were formerly (1825), within the screen, on a narrow desk, three volumes of Fox's Book of Martyrs, but "much worn and torn, and indeed useless."* These have since disappeared.

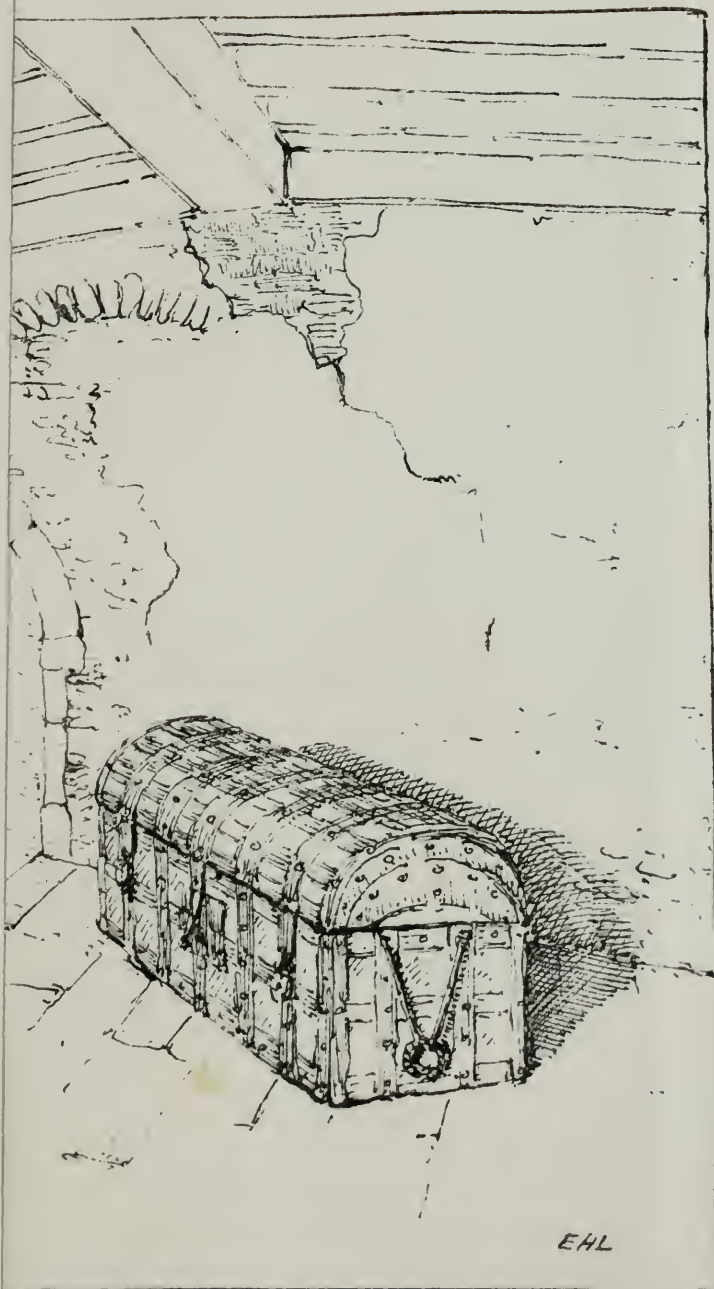
The Vestry† is approached through this parclose. It is 17 feet 8 inches by 15 feet 8 inches, and has a very perfect vaulted stone roof, ornamented with bosses, representing human faces, pelicans, and angels, the carving of which is as fresh as if it had been executed yesterday.

On the west and east the walls are panelled about half way up the sides. There was once a similar panelling I have little doubt on the north side also. The panelling is good and very well preserved, but was never intended, I think, for its present situation. It bears a general resemblance to the panels in the chancel roof, and as some of its details are exactly like parts of the brickwork in the Rectory tower, I am inclined to believe that it belongs to the latter half of the 15th century.

Over this room is an upper chamber, approached by a stone staircase from below. It has a handsome roof of wood, the moulding of the principal beams being very bold and sharp; and the floor is made of tiles. I do not know with certainty the use to which it could have been applied. The staircase is much worn, and possibly the room was

* Davy MSS.

† xxi^s ij^d were expended on the repairs of the vestry, in 1607.



ANASTATIC PRESS IPSWICH

Church,

formerly inhabited by the Mass Priest,* to whose maintenance, as we have seen, the Archbishops of Canterbury before the Reformation were bound to contribute five shillings a year.

At present three large antique chests† containing old deeds and some copper measures, one of which bears this inscription :

“FOR THE CORPORATION OF HADLEIGH. I. G. MAIOR, 1659.”
are its chief tenants. A list of the deeds is given in the Davy MSS., in the British Museum, but I did not copy it. The most curious, as it seemed to me, are the original deeds of the purchase of lands at Ofton, with the proceeds, I suppose, of the sale of the plate, &c., belonging to the church and guilds, and the grant of Edward the Sixth to the inhabitants of Hadleigh, to pass free of toll.

It might have been thought that as the town of Hadleigh was once so flourishing there would be many Monumental Tombs, to departed wealthy persons in the church; but in fact there are only two. One of these stands in the south wall, at the east end of the north aisle, with an open arch turned over it, which is at present blocked up on the chancel side. The lower part of the tomb is of Purbeck marble, the upper part, I believe, of stone, but the whole is now covered with paint. It was formerly ornamented with figures and scrolls, all of which have been torn away. Tradition asserts that it covers the resting-place of Dr. Pykenham, the builder of the Rectory tower, and certainly the date of it (the end of the 15th century) would accord with the time of his decease; but it is believed that Pykenham was buried at Stoke-Clare, and besides, as Dr. Wilkins remarks,

The great state and magnificence of the monument was not allowed to

* There is a fragment of the “Rekenynges” of the “Guild of the Assumption of our Lady,” made at the Guildhall in 1527, amongst the old papers here, and from it I have learnt that the members of the Guild used to pay certain sums towards “the priest’s salary,” and that the

priest at that time was Sir Richard Callcot.

† Probably this item in the Churchwardens’ accounts for 1562, alludes to one or other of these chests, “Payd to him (John Smyth) for 2 locks for the chest in the vestry xvjd.”

Priests at y^t time. But whether the great and particular benefaction and settlement which he made to the poor of this town, might not passe for a sufficient reason to his friends or the town, in gratitude to exceed y^e ordinary pomp of other clergymen, to keep up the memorial of so considerable a benefactor [is a question entitled to consideration].

Another conjecture is that it is the tomb of King Guthrum, but he must have been dead 600 years before, and I think, that it is hardly probable that a tomb would be erected to his memory after so long an interval; besides it should be borne in mind that the church, in or near which Guthrum would be buried, lay, there is reason to believe, to the south of our present church.

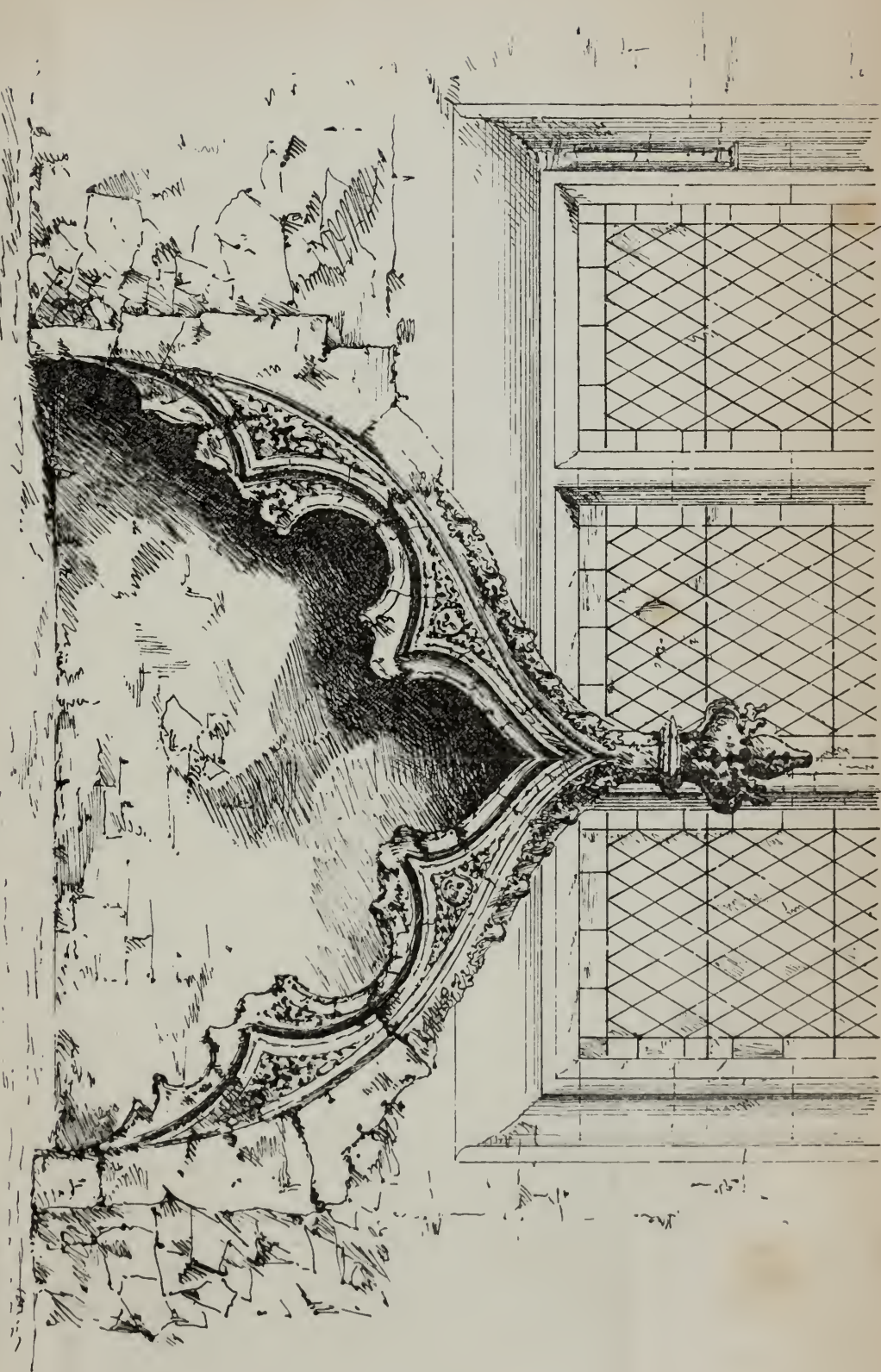
But there is another tomb in the south aisle, which claims this honour. It forms an arched recess in the outside wall, the cusps or foils projecting from the sides of it, and gradually approaching from the base until they meet overhead and form an ogee arch. The outer sides of the arch towards the top, are covered with crockets, and the whole is surmounted by a handsome finial. The carving is beautifully executed, but parts of the design are both grotesque and coarse. The style of architecture, Decorated, proclaims it to be of the 14th century; but if any persons are inclined to believe that it was raised centuries after his death to the memory of Guthrum, I think, that, if they will weigh the following facts, they will see reason to suspend their judgment. In March, 1767, when the neighbouring pew was repaired, the ground under the arch was excavated, and a floor of small plain glazed tiles (about 4 inches square) discovered, on which were what seemed to be the slight remains of a decomposed body, and five brass Nuremberg coins of no value. In 1851 a fresh search was made, and with much the same result. Now, though some of such tiles have been found of a supposed Norman date, they did not come into general use until a later period. From the middle of the 13th century, however, to the Reformation, they were more commonly employed for pavements;* and since the tiles in this tomb

* *Glossary of Architecture.*

Scale. 2 ft to an inch.

A Alleged Tomb of Othman & Roubleigh of hutch &c

J. S. Mulvey. del.



bore some traces, however slight, of a decomposed body, it is on the whole very probable that the person, who had lain there could not have been buried before the 13th century—could not certainly have been Guthrum, who died in the 9th. The presence in the grave of Nuremberg coins strengthens this conclusion, for I believe, that no such coins have been found of an earlier date than the 13th century.

The effigy (if any ever existed) and also the slab, which formed the base of the tomb, have disappeared.

There is an old tradition that the arch of this tomb was the entrance out of the church into a deep passage, which led underground to a house in Duke lane, where formerly Benjamin Coleman, senr., (the painter, I presume, of the picture at the west end) resided, but no evidence of such a passage was discovered in the two searches I have mentioned.

There is another Decorated arch to the east of the tomb, which, though placed rather higher than usual in the wall, marks, I believe, the site of a private altar. A space near it was no doubt formerly railed off so as to make a small chapel, and I am inclined to think that "Trinity chapel" must have stood there. In the inventory of the vestments, &c., which once belonged to the church, this item occurs, "2 sawlters and a primer, y^e w^{ch} been in Trinity chappel," and there remains no trace of any such chapel, other than this.

I may say here that in taking down the middle south porch, about two-thirds of a granite coffin* (now placed for safety in the west boundary wall of the churchyard) were found, forming part of the foundation. The head of it lay towards the east, which circumstance, if the coffin had been found elsewhere, would have implied that it had once contained the body of a priest, for priests were buried formerly, and are still buried, I believe, in Roman Catholic countries, in the opposite direction to lay people;† the theory

* "Stone coffins, which had been in use from very early times, went out of fashion about the end of the 15th century"; the supposed date, I may add, of the middle south porch. *Cutts's Sepulchral Slabs and Crosses*, p. 21.

† "In the case of a layman the foot of

the cross is laid towards the east, in that of an ecclesiastic towards the west; for a layman was buried with his face towards the altar, a cleric with his face towards the people. This rule, however, was not invariably observed." *Ibid.* p. 29.

being, as some say, that their heads should lie nearer to the altar, and as others say, that they should meet their flocks face to face, when they all rise together, at the general resurrection of the dead. But in this instance, as the coffin had very likely been moved, no just inference can be drawn from the direction in which the head of it was laid.

I suspect that there are remains of another stone coffin or at least of the cope of one, in the upper part of the north aisle. It does not lie in its original position, but north and south, the ends of it being under the lines of pews on the opposite sides of the pathway. This prevents its being taken up and examined.

Though the Eastern Counties are remarkable for the number and beauty of the Brasses* they contain, few exist visibly in our church;† many apparently having been torn up long ago and some being no doubt hidden by the pews. There is the matrix of a very curious one in the upper part of the South aisle, representing a man's hand and a serpent near the middle finger of it. Tradition‡ asserts that it commemorated one Henry Mole, of Pond Hall, who was bitten in that part by an adder and died of the wound. There are three small brasses in the same aisle, one "the image of a man kneeling wth a book before him," is to the memory of Thomas Alabaster, and is dated 1592; another, representing a female, is to the memory of Anne Still§ (whose maiden name was Alabaster, and who was a native of our town), the first wife of Dr. John Still, Bishop of Bath and Wells; and the third, "the image of a man kneeling in a

* This kind of monument was adopted about the middle of the 13th century.

† Mention is made in the *Archæological Journal*, Dec. 11, 1845, of some recent attempt to steal monumental brasses from our church. I believe the statement, however, to be incorrect. I know of no such attempt, though I was then, and had been for more than two years, resident in Hadleigh, and I have never heard of it from others.

‡ *Mr. William Beaumont's—Wilkins MS.* I have heard it said that the man

was bitten by the adder in Friars' Lane.

§ She was buried "April 22." The register describes her as "Anne Still uxor John. Still, Eps., Bath et Wells."

And the inscription on the brass is
Hic mater matronum jacet, Pietatis imago,
Exemplum vitæ, speculum virtutis
honestæ,

Verus Alabaster, meritis quæ vivit in
ævum

Et quam recta fides cœlo supra astra
locavit.

A.*

Reverse.



of another repulcral brass. p. 60.

JP.
1860.

Gloria in altissimis Deo
 Of Rowland Baillors fame I shewe
 An excellent Devyne
 And Doctor of the Civill Lawe
 A preacher vary and tyme
 Kinge Henrye and Kinge Edward dayes
 Preacher and Parson here
 That gave to God continuall prayse
 And kept his flocke in feare
 And for the truth condemned to dye
 He was in fierie flame
 Where he received paymentlie
 The torment of the same
 And strongelie suffred to thende
 Whiche made the standers by
 Reioyce in God to see theire frende
 And pastor so to Dye
 O Tailor were thie myghtie fame
 Layrightly here inrolde
 Thie Deedes deserbe that thie good name
 Were siphered here in golde
 Obijt Anno dñi. 1555.



temple," commemorates John Alabaster, and is dated 1637. There is a fourth, however—the best and most perfect of all—in the north aisle, to Richard Glanville* and Elizabeth his wife, who were both buried in the same year. It is of the same late date as the third (for brasses were not common in the 17th century), 1637.

There is also a brass to Rowland Tayler, in a wooden frame, affixed to the South pier of the chancel arch, where it has been at all events since 1594, for Mr. Tillotson† found it there then. I shall give the inscription on it by and bye, and will only add here that on the reverse there are portions of figures, beautifully engraved, which appear to shew that the brass (a Flemish one of the early part of the 16th century) was once used or intended to be used for some other person.‡

There are few Mural Monuments and Inscriptions and those of little interest. Prior to 1834 the walls were covered with inscriptions, some of them very curious; but as they were much dilapidated, they were obliterated, together with Dr. Goad's picture at the West end, when the church was repaired by Archdeacon Lyall. Fortunately most of the inscriptions had been copied by Dr. Wilkins and other antiquaries. Some of them are very quaint.

On the wall between two windows of the South aisle there was the picture of a charnel house§ and over it this epitaph to Ellen Reason, 1630 :

On the wall of the North aisle just opposite were these words commemorative of Sarah, wife of John Gaell, mayor of Hadleigh, who died 1630 :

* This is the inscription on it :

Ambo labore seduli et procul dolo
Auxere honeste publicâ cum re suam.
Ambo per annos pene bis denos quater
Juncti : nec ipsa morte divisi diu.
Quos dormientes frigido in terræ toro
Pietatis ergo texit hoc operculo
Mœrens Richardus filius
Pembrokianus Presbyter.

† Mr. Tillotson was, I am told, a gentleman in the Herald's office. His name is much connected with antiquarian researches in Suffolk, at this period.

‡ "It is also curious that instances occur where plates have been loosened from the slabs, and on the reverse has

been found work evidently foreign and even Flemish inscriptions. This is explained by the fact that all the brass plate used in England was imported, probably from Germany, where the manufacture was carried to the greatest perfection; and as it is termed in early authorities, "Cullen plate," Cologne may have been the principal emporium. The manufacture of brass was only introduced into England in 1639, when two Germans established works at Esher in Surrey."—*Glossary of Architecture, Appendix.*

§ See *Walton's Life of Dr. Donne* for another somewhat similar example of such ghastly representations at the same period.

The charnel mounted on this W
 Sets to be seen in Funer
 A matron plain, domestic
 In housewivery a princip
 In care and pains continu
 Not slow, nor gay, nor prodig
 Yet neighbourly and hospit
 Her children seven yet living
 Her sixty-seventh year hence
 did c
 To rest her body natur
 In hope to rise spiritu

all

This wall doth warn* the ground
 hereby
 To be a faithful treasury,
 And keep that pledge up locked fast
 Which angels shall unlock at last
 To gather from our mother dust
 And raise to joy amongst the just
 The mortal part of her that left
 Her spouse of spousal joy bereft.
 Her study was a life to frame
 Beseeming well the honour'd name
 Of holy Sarah. Never wife
 Was more obedient to the life.
 They one in flesh and one in mind,
 Thrice happy couple thus combined.

The oldest of the slabs in the church, whose inscriptions could be deciphered by Dr. Wilkins, were dated 1557, 1581, 1592, 1597, 1599; no doubt many more are hidden under the pews.

The following epitaph is said to have been in the church-yard, but I have never seen it there and conclude that it has become illegible:

To free me from domestic strife
 Death call'd at my house, but he spoke with my wife.
 Susan wife of David Patison lies here
 Oct. 19, 1706

Stop, reader, and if not in a hurry, drop a tear.

Another curious epitaph which, if it exists now, has become illegible, was formerly to be seen on the tombstone of John Turner, a blacksmith, who died in 1735:

My sledge and hammer lie declin'd,
 My bellows have quite lost their wind,
 My fire's extinct, my forge decay'd,
 My vice is in the dust all laid.
 My coal is spent, my iron gone,
 My nails are drove, my work is done:
 My fire-dried corpse lies here at rest,
 My soul, smoke-like, is soaring to be blest.

* The walls of churches were formerly made strange counsellors, so that it might be literally said that there were "sermons in stones." One of the most impertinent inscriptions I have ever met with existed at the beginning of the last century on the South wall of Monks' Eleigh church, "Ne obliviscamiui pauperum, G. A."

which words were set by Simon Blomfield when he beautified the Church; and the design of y^m was to prompt Giles Andrews, a very rich man and a batchelor, to leave what he had to the poor, which said Giles Andrews had a seat not far from thence" !!! *Wilkins' MS. at Monks' Eleigh.*

All the Windows were once probably filled with stained glass. In taking down the central South porch we found a small piece of blue glass, glazed, remaining in the tracery of that part of the window, which had been blocked up, and this seems to warrant the belief that all the windows of that aisle had formerly such glass. Probably at the Reformation some of it was broken at the time, when the brasses were torn up and removed: and at the Rebellion in 1643, we read in the journal of the notorious William Dowsing

We brake down 30 superstitious pictures, and gave order for taking down the rest, which were about 70, and took up an inscription "quorum animabus propitiatur Deus," and gave order for the taking down a cross on the steeple; gave 14 days;

and these pictures, so many in number, could hardly have been anything else than stained glass.

At the beginning of the last century, most of the windows of the chancel had coats of arms in them, and there were remains, though scarcely visible, of figures.

The east window* was formerly a large painted glasse, now much defac'd. Nothing visible in the upper little partitions. In the lower little partitions w^{ch} I reckon to be xij in number and w^{ch} seem to be allmost all in a row, there are xij images, of which I could read thus much as they stand in their rank from the South to the North

- | | | |
|---|---|------------|
| 1. No image | 7. S. Petrus, but half y ^e image | |
| 2. ...ulson, no image, but y ^e foot | 8. S. Johannes | } No image |
| and y ^e top over y ^e head | 9. S. Johannes | |
| 3. S. Cuthbertus, no image here | 10. | |
| 4. An image, but the name is gone | 11. S. Georgius | |
| 5. No image | 12. | |
| 6. S. Paulus | | |

Below these little partitions there are two rows of greater partitions, 7 in number, each; in the upper row from the south

- | | |
|--------------------------------------|-------------------------------|
| 1. Sta Ethelreda, no image, but foot | 5. Edmundus |
| and over y ^e head | 6. Nicolaus |
| 2. Martinus | 7. Painted glass but no image |
| 3. Laurentius | |
| 4. No name nor image, probably it | |
| might be the crosse of O. S. upon | |
| the crosse | |

The lower row or tier is allmost all plain glasse, but a little now and then painted running up by y^e side, and some a little at y^e top of each partition, by w^{ch} I suppose there were formerly figures or images as in those above.

* *Wilkins' MSS.* (1727.)

In 1794 we find mention made in *Parsons' Monuments and Painted Glass*, p. 585,* of the painted glass in the windows of the aisles; and even so late as 1825, the Davy MSS. speak of some remaining there.

In the recent restoration of the church the fragments in these windows were all taken out, and they are now at Mr. Hedgeland's, in London: for we hope, when we can raise funds, to place them carefully in the east window of the north aisle, filling up the deficiency with new glass of an antique pattern. Mr. Hedgeland has been kind enough to tell me that some of the old glass is of about the date of A.D. 1330; some of the early part of the 16th century (probably of the later part of the preceding century, for it bears the badge of Edward the Fourth), and the remainder of the debased style of the last century.†

A very beautiful new window by Mr. Hedgeland, from the painting by Overbeck, representing our Saviour blessing little children, has been placed this year in the east window of the south aisle, by the Rector, the very Rev. H. B. Knox. It is in memory of his second wife, who imitated her Saviour in the love which she bore to little children.

The church is at present disfigured by lofty‡ Pews,—so lofty, as to leave visible scarcely anything but the face of many even of the grown-up members of the congregation. It is related of Drythelm,§ a hermit of the Saxon times, that he would often go down from his cell at Melrose, into

* Parsons' work relates chiefly to Kent, but he notices also the churches of Hadleigh, Dedham, and Lavenham, in this county: because his family sprang from Hadleigh, he was born at Dedham, and educated at Lavenham.

† See Appendix C.

‡ In the north aisle they are 4 feet 4½ inches high, measured from the outside; in the nave, 4 feet 6½ inches, and 4 feet 7¾ inches, and 4 feet 9 inches; in the south aisle, nearly 5 feet; in the chancel, 5 feet 1 inch. In one of the pews there is a platform inside, to raise the inmates. It is right to add, however, that in the chancel the floor of the pews is several inches above the floor of the church, and

in the south aisle almost as much.

“About the commencement of the 17th century, our churches began to be disfigured by the introduction of high pews, an innovation which did not escape censure, for as Weaver observes (1631), “many monuments of the dead in churches, in and about this citie of London, as also in some places in the countrey, are covered with seates or pews, made high and easie for the parishioners to sit or sleepe in; a fashion of no long continuance and worthy of reformation.” *Bloxam's Gothic Architecture*, p. 231.

§ Churton's *Early English Church*, p. 129.

the river Tweed, and stand in the water up to his waist and sometimes even up to his neck, to repeat his prayers and psalms; and really the arrangement of this and of many other churches would seem to declare, that worshippers in these days think it necessary so far to follow his example as to conceal the greater part of their persons, when they go through their devotions. There is one striking difference, however; Drythelm could submit to considerable inconvenience in this matter, no doubt under the mistaken but sincere idea that such penance would more strongly recommend his prayers to God; while too many modern Christians, though holding a purer faith, immerse themselves in pews for the sake of their own ease and comfort—careless, or at least thoughtless, of the disadvantages to which their poorer brethren are exposed. We may smile at the eccentric piety of Drythelm, but we have yet to learn as a nation, to equal him by triumphing over self in this particular, and to excel him by seeking such self-mastery from a holier motive—regard for the souls of others. Under the present unrighteous system (I speak generally), multitudes are shut out from the public worship of their God; the poor who enter into His Holy House, are thrust into corners, where they can neither see nor hear, or they become estranged from the Church as from a mother who has no real affection for her children; the young are inattentive to the sacred service, for they find safe harbours for irreverence in the lofty structures which encompass them;* the expense of “quest-men” is incurred to maintain order and decorum; and the true idea of public worship as the joint offering of the assembled congregation is forgotten or unknown.† It is true, that a change to open seats would

* Bishop Wren, of Norwich, 1636, ordered that “no pews be made over high, so that they which be in them cannot be seen how they behave themselves...and that all pews which within do much exceed a yard in height be taken down near to that scantling.”

† I remember an amusing instance of this last bad effect of pews. The wife of a Gloucestershire farmer, who was also Churchwarden of the parish, was spoken

to by some relations of my own about the superiority of open-seats to pews, and she triumphantly, as she thought, refuted every argument by asking, “What says our Saviour?—When thou prayest, enter into thy closet and shut the door.” She was ignorant, and the pew system had helped to confirm her ignorance, of the true nature of public worship as the common and united offering of many souls.

expose the worshippers to more cold air, if no precautions were employed; but while I think that even such an inconvenience ought, if necessary, to be encountered when the spiritual welfare of our neighbours is concerned, I can see no necessity for encountering it at all. I believe it to be possible—and the only plan which I have ever advocated in regard to our own church, is—to have some method of warming the church adopted concurrently with open seats, which would remove this objection altogether. And I take courage in reflecting that whether or not my fellow-parishioners can be induced to consent to this alteration—an alteration which would in a great degree remove the erroneous notions and the disadvantages to which I have alluded, and wonderfully improve the appearance of our noble church—a preference for open seats is gradually gaining ground. The movement in their favour is no longer a party question; and it is being accelerated by the “special services for the working classes,” which are being held in our large towns; for these services have practically proclaimed that the present pew-system is one great cause of the alienation of the working classes from the Church, and its destruction one great means of recovering those classes to her fold. And therefore, I think, that I can, with no ill-founded hope, look forward to the time, when the last remaining pew shall be an object of antiquarian interest and attract to its inspection future members of Archæological Institutes, like this.*

In the north aisle of our church there still remain, in parts of the ends of open benches, traces of that kind of seat,† which I long to see restored. Indeed in one pew

* “When pews were constructed about James the First’s reign, the green baize was found to harbour insects, which gave rise to charges for “salting the fleas.”—*Roberts’ Social Condition of the Southern Counties.*

An almost innumerable colony of far more loathsome insects lately took possession of the comfortable linings in the pews of a Liverpool church, in accordance I presume, with that merciful arrange-

ment which is so often to be witnessed in nature, when the antidote to the diseases peculiar to a neighbourhood are usually to be found close at hand, the biting of these insects having a tendency to check in worshippers the disposition to sleep, which is excited by lofty and luxurious pews.

† In the Churchwardens receipts, for 1586, there is this item, “more for wone seat in ye church, vjs viijd.”

there is a specimen of these and of some panelling also, of the linen-pattern of two slightly different designs, which were not originally such near neighbours. Other examples of this sort of panelling are concealed by the lining of the pews; they may have formed the backs of some of the earliest seats erected in the church, for the pattern is characteristic of the 16th century, when the mode of pewing with open low-backed seats prevailed.*

The original Church Plate and Vestments were very costly, and were sold at the Reformation for £253, which, with the proceeds of the sale of the plate of the Guilds, was chiefly expended in the purchase of lands, the rent of which is now given towards the support of the inmates in the almshouses. Thirty eight pounds, however, as I have already said, seem to have been afterwards applied in the reign of Queen Mary, to “ye reparation of the church, of the bells, and to buy ornaments for the church.”

The list of holy vessels and of service books, however, remained poor and scanty, for the following only were delivered to the care of the sexton, in the first year of Queen Elizabeth :

In primis a basen and an albe and a Letyn basyn.

It. ij towells, a surplesse, and a rochett.

It. a vellet purse, a chrysmatory of Latyn.

It. a chrystenynge boke and a stole.

It. a handbell and a lyttyl bell.

It. a holybred baskett.†

And although additions had been made before 1608, “the goods belonging to the church” were still of little value, when compared with its early magnificent possessions ;

In primis one silver and gilte cupp, wth a cover waying two poundes and halfe an ounce, (merchant’s weight.)

It^m. a holland table clothe and two napkins for the comunion table, and one surplise of holland.

It^m. three pottell pots of pewter‡ and two quarte pots of pewter.

It^m. one carpett for the comunion table and a carpett for the deske.

It^m. one great Byble and three Service books.

* *Bloxam’s Gothic Architecture*, p. 230.

† *Churchwardens’ Book*, p. 51.

‡ The pottle was a measure containing

four pints. One of the tenants of the Town property had to supply in addition to his rent, in 1612, “a pottle of mustadin.”

It^m. one booke of martirs.

It^m one register booke, in Richard Parsons his keeping.

It^m. one terne (?) [or ferne] to drawe up the timber

It^m. one long ladder and one shorte ladder.*

And indeed some of the vessels used at the Holy Supper, were made of comparatively base materials so late as the middle of the last century, for though the piety of two Rectors in the 17th century had provided a more costly almsdish and a silver chalice, the flagons were of pewter, so late as 1745.† The present Communion plate is very handsome silver-gilt and consists of two large flagons, two chalices, one large and one small, two almsdishes and two pattens, one large and one small. With the exception of the almsdish given by Dr. Trumbull, in 1686, and the small chalice, and probably the small patten,‡ which are, I believe, of the present century, though they bear no date or inscription, the whole is of the last century. In 1721, Dr. Wilkins gave the large patten, which cost him 12 guineas; in 1745 his widow gave one of the flagons and the ladies of Hadleigh the other; in the next year, 1746, Dr. Tanner gave a gilt chalice, to match the flagons, having probably exchanged for it a silver chalice, given by Dr. Cooke, in the 17th century§; and in 1793,|| J. B. Leake, Esq., one of the churchwardens, gave another almsdish, corresponding with that which had been given by Dr. Trumbull.

I may say here that Daily Service was long maintained

* *Churchwardens' Book* p. 308.

† In the 17th century, however, Pewter was thought of sufficient importance to be mentioned amongst the bequests in Dr. Goad's will, as will be seen by and bye.

‡ In the Churchwardens' accounts for 1562 and 1563, there are these items: "payd the last daye of October for brede for ye Comunion, iijd"; "payd to Henry Swynborne for wyne for the Comunion vis viijd." In "Aprylle," probably for the Easter Festival, the charges are nearly double, for bread 7d., for wine 14s. In 1561 the cost of washing the "surpluss" was 2d.; in 1563 for washing the Communion cloth 2d.

§ It is said in the Rectory MS. that

the cover to this chalice remained in 1790. It has since disappeared, but it may have been formed into or exchanged for, the small patten.

|| There is a charge in the Churchwardens' accounts for this year of 29l. 9s. 0d. "for gilding church-plate." I fancy that this charge applies to all the plate except Mr. Leake's almsdish, which was just then given, the small chalice which was done at the expense of Mr. Knox a few years ago, and perhaps also the small patten. I believe too that the plate has never been re-gilt since 1793, for I have found no charge in the Churchwardens' accounts for anything of the kind from that year to this.

at this church. According to a return made by the Rector, to the Archbishop of Canterbury, at that period, prayers were read twice a day, in 1756. The Clerk, as I have gathered from another paper, seems to have been badly paid for his attendance in 1766.

Only one fee of one solitary shilling* and Sunday's dinner for attending church twice every day in the year, and at y^e principal working hours of each day, 11 and 4.

"Qu.:" says Dr. Tanner, "what might any sober, decent, honest and industrious man of the meanest occupation, reasonably expect for such loss of time in his daily calling?—Such attendance this parish requires and consequently such an allowance must be made for such decent parish clerk."

And this custom was observed down to the close of the last or the beginning of the present century, but about that period, I believe, it ceased.† A clergyman died not long ago, who, when Curate here at that time, used to celebrate daily prayers.‡

It is still the custom even to the present day, for the Rector to preach in the Surplice, though not for the Curates. The reason usually alleged for this is that our church is a kind of cathedral church, the Rector being joint Dean of Bocking and having had formerly the privilege

* I find it stated, however, also in Dr. Tanner's writing in 1767, that the sexton's place when held with the clerk's was about 15*l.* per annum. The 'Liber Actorum' shews that in 1668 some persons were presented in the Dean's court for "detaining the church clerk's wages for foure yeares last past being 4*d.* per annum," and "for two yeares last past at 4*d.* per annum," &c., though I do not quite understand how this could have been.

† I suppose this is only a particular example of what was going on generally throughout the country. In a review of "*A Guide to the Church Services in London and its Suburbs*," published in the *Literary Churchman*, for July 16, 1858, it is said: "when the immense number of new Churches that have been built since that time is taken into consideration, it is not very creditable to modern piety that in 1714 the number of the Churches where there was one daily service was

nineteen; while in 1858 it is only sixteen. The Churches that had two daily services in 1714 were forty-six; in 1858, it is thirty-one. In 1714, there were more than two daily services in ten Churches; in 1858, only in two. Daily prayer has been disused in seventy-one Churches, and commenced in forty-two. . . . The total number of Churches in which service is held at least once a day, is forty-nine: in 1714 it was seventy-five. . . . In 1714 daily service was celebrated in no less than thirteen Churches, at 6 a.m., in summer and winter. The most common hours now are 8 and 11.

‡ The Rev. T. Wallace, Rector of Liston, Essex. His stipend, I believe, was about 40*l.* This sum was also paid in 1746 to the curate of Monk's Eleigh, (*Monk's Eleigh MS.*) but though it sounds little it bore much the same proportion to the tithes as the present rate of curates' salaries.

of holding his own visitations and his own court,* as commissary of the Archbishop of Canterbury. But it is clear that this reason could not have existed always, for the Rectors of Hadleigh have not always or of necessity been Deans of Bocking. I have heard it conjectured, too, in explanation of the Curate† not preaching in like manner in the surplice that they are not considered to be on the foundation, having no direct interest in the Rent Charge, just as Commoners at most of the Colleges in Oxford only wear their black gowns in chapel; but neither does this explanation satisfy me, for at Christ Church at all events, all the members of the society indifferently, whether on the foundation or not, wear the surplice on certain days, according to Canon xvii. It is related by Walker, when speaking of the attack on the chancel rails, in 1642, that Dr. Cottesford had previously preached in his surplice, but I imagine that all the non-Puritan clergy preached in the surplice then. The Rector's preaching in the surplice at this day is, I believe, a relic, for whatever reason it has been preserved, of the once general custom of the English Church.‡

The Living was until lately a Peculiar, under the jurisdiction of the Archbishop of Canterbury: but within a few years it has been added to the Diocese of Ely. The parish suffered under the former arrangement (as it was not thought to be etiquette for the Archbishops to visit their Peculiars), especially in regard to Confirmations. These were only held at irregular intervals, and when the Bishops of the neighbouring Dioceses officiated, many other parishes were included. On one occasion in the last century, (1784) as many as 1,507 catechumens were confirmed in one day, being admitted into the church by detachments at one door (*horresco referens*!) and then led out again by another so soon as the Bishop's hands had been laid upon

* These appear generally to have been held in the Parish church, but on one occasion, Dec. 1639, there was a court held in the private house of Mr. Webster, "*Notarius publicus*."

† It is stated in *Walker's Sufferings of the Clergy*, that it had up to the time of the Rebellion, always been "the custom in this large town," to have a Curate.

‡ Canon lviii.

them.* Even in the time of Mr. Rose (1833), 900 were confirmed in one day according to this most lamentable arrangement, though, no doubt under his auspices, the sacred right was administered with greater reverence and care.

Archbishop Secker, however, to his honor be it spoken, himself confirmed at Hadleigh, on July 5, 1765; and in 1781, Archbishop Cornwallis followed his example.

On June 3rd, 1770, being Whit-Sunday, Bishop Yonge, of Norwich, ordained a Mr. Reeve to the holy office of a Deacon, in our church.

The Deanery of Bocking has for a long time been usually held together with the living, but if the list of Deans which is given in the Appendix can be relied upon, of which I have doubts, this conjunction does not appear to have been invariable.† The earliest Rector, mentioned in the list to which I have had access, as having been also Dean of Bocking, is Nowell, or Newall, the successor of Rowland Tayler, in 1556. There is a very curious book, in the possession of Mr. Knox, called “*Liber Actorum*,” or a book of presentments in the Dean’s Court. Its records extend from 1637 to 1641; and some of us may be surprised in these days of general laxity, to hear of the minutely strict *surveillance* which was then maintained over the conduct of the people. Persons were presented for incontinence,‡ for having children too soon after marriage, for marrying contrary to the laws of the Church of England, for being absent from church on Sundays and Holy-days, for neglecting to receive the Holy Communion, for being seen in the street during the hours of Divine service, for being irreverent in church,

* *Rectory MS.* p. 259. No persons were admitted but the clergy and their respective catechumens, “so that every thing was done with the utmost decency and good order, and without the least crowding or confusion.” In 1770 about 1,000 were confirmed at Lavenham, and Dr. Tanner in relating it, adds with manifest satisfaction at the better behaviour of his own Parishioners at a confirmation,

held here two days before. “*Mem. Great crowding and noise at Lavenham.*”

† The annual value of the Deanery of Bocking, taking the average of the last seven years, is £3. 6s. 0d.

‡ “There is resting in the hands of Henry Bull xxs wch he receed of Michell Hall, as part of his penance for his shamefull adultery.” *Churchwardens’ and Collectors’ Book*, 1570.

for omitting to stand or kneel at the proper times, and for not bowing the head when the blessed name of Jesus was mentioned in the public worship;* but they seem to have been usually dismissed with a caution, though a few were excommunicated or ordered to do penance in a white sheet in the parish church. There is a similar book amongst the papers of the Market Feoffment, which contains the same kind of entries after the Restoration, from May 19, 1668, to June 18, 1670.†

Thomas, Lord Cromwell was the first to order Parochial Registers to be kept, in Sept., 1538, but our Registers of Baptisms and Burials only reach back to the 1st year of the reign of Queen Elizabeth, Nov. 26, 1558. Some pages of the Register of Marriages have been lost, and it begins only in Jan. 12, 1563, and there is afterwards a gap between 1568 and 1575. These three registers seem to have been separate formerly, but they have long been bound up together in one volume. It is clear, however, that they are not the originals, but only transcripts, and from the general similarity of the hand-writing up to that date, they appear to have been transcribed, for the most part, about the year 1610.‡ The originals had been either much injured, or had not been kept accurately, for in the baptismal register the father's name, but with a few exceptions, is not given for some years, though a space is left in the margin, and the words "son to" added to the name of the child who had been baptised; in a few instances the name of the child is not inserted, though the father's name is given. Towards the close of the 16th century the father's name is given very frequently and early in the 17th century his occupation also.

* See *Burnett's History of the Reformation*, vol. ii., p. 618 and *Canon xviiij.*

† "A series of (somewhat similar) precedents and proceedings illustrative of the discipline of the Church of England, from ancient books of Ecclesiastical Courts" was published in 1841, by Archdeacon Hale.

‡ In accordance, I suppose, with Canon lxx, of 1603, "in every parish

church and chapel within this realm. shall be provided one parchment book at the charge of the parish, wherein shall be written the day and year of every christening, wedding and burial, which have been in that period, since the law was first made in that behalf, so far as the ancient books thereof can be procured, but especially since the beginning of the reign of the late Queen."

The transcription of all the registers must have taken place, I think, in the time of Richard Parsons, who was "keeper" of them from 1596 to 1631, for there is this entry in the register of burials, in the latter year, "Richard Parsons, Reder in this towne thirty and five years, and keeper of this book so long;" though I infer from the similarity of the writing in which his own burial is recorded to that in the entries immediately preceding, that he did not himself always insert the names. In 1566 this entry occurs in the same register, "March 6, Agnes Parsons wyffe to Richard Parsons (and it is added in a later writing), mother of Richard, y^e sone, Reader of y^e pshe Church of Hadley." Again, the son is called "Reader" in the entry of his marriage to Elizabeth Turner, Sept. 21, 1597. He appears to have been appointed to his office here in the previous year, and must have received his appointment as the Reader, after the Reformation, for he was only baptised in 1560, "June 2, Richard Parsons son to Richard Parsons." It was the duty of the "Reader" to "read that which was appointed by public authority, to bury the dead, and purify women after child-birth, &c., and to keep the register book in poor parishes destitute of Incumbents, except in time of sickness or for other good consideration to be allowed by the Ordinary."* At the Reformation some of the readers of the Romish era, were continued in their office for these purposes, but Richard Parsons must have been originally appointed by the Reformed Church of England.†

The Register of Burials is the most imperfect of all, having been greatly injured by damp. There are several things worthy of notice in it. In the years 1564, 1566, there is mention made of several persons, who had not been baptised themselves, or had not brought their children to

* *Hook's Church Dictionary*, quoting Strype's *Annals*, vol. v., p. 306. Parish Clerks appear to have succeeded for a time to some of the duties of the Readers, until the practice was abused by the Puritans and was suppressed. In Devon and

Cornwall it was the custom until the present century for the Clerk to read the First Lesson. *Lathbury's Common Prayer Book*, pp. 87, 158.

† Such "Readers" seem to be alluded to in Canon xxxvi.

the Holy Font, shewing that in the early license of the Reformation, when errors were no longer repressed by the dreaded arm of the Church of Rome, this holy sacrament had begun to be despised in this parish, as it was in other places.*

In 1633 small pox was very fatal, 26 persons having died of it between June and December.

In 1634, June 26, Margaret Sheiford was buried, and her character and fate are thus described

Frequens crumenifera et furti convicta et supensa in cruce Hadl^y. sepulta in boreali margine cœmeterii.

May 9, William Webb (was buried) Senex, pauper, desperabundus projecit se in puteum; ex duodecim virorum veredicto renunciatus Felo de se humatus est extra ambitum sepulturæ sacræ in margine cœmeterii.

In 1636 an Elizabeth Stanley was also buried, "d. to Rich. olim furti convictus ac suspensus."

These extracts are interesting as shewing

1. The severity of the law in gibbeting and hanging thieves.

2. That the sentence was in one instance at least executed at Hadleigh.

3. That gibbeted or hanged persons were buried in the north side of the churchyard, as the least honourable place of sepulture.

The north side of the churchyard, indeed, has long had an evil reputation, for which the two following seem to be the most likely reasons.

(1.) It was the belief of many of the early Christians,† founded on *Isaiah* xiv. 13, that the realm of Satan lay in the direction of the north, and it is not improbable, therefore, that this belief created a general dislike to the north side of the churchyard.

(2.) Such dislike‡ may have been connected with the custom of praying for the dead. Few persons comparatively approached a church from the north side, because the principal entrances lay on the south and west, and the

* *Burnett's History of the Reformation*, p. 128.
vol. ii., pp. 177, 180.

† *Brand's Popular Antiquities*, vol. ii.,
‡ *Churton's Early English Church*, p. 180,

dying may have thought in consequence that there was a proportionate danger of their being forgotten by the living, if they should be buried on the north; while on the other hand, they may have fancied that if they should be buried near the most frequented paths, their friends and kinsfolk passing by their graves, whenever they went to public worship, would be continually reminded to pray on their behalf. But whatever may have been the cause, it is certain that a prejudice formerly existed against being buried on the north side of the churchyard; it is certain also that the same prejudice remains to this very day, for in country villages at least, that side of the churchyard may frequently be seen almost if not altogether unoccupied, except by the graves of those, who have been guilty of *Felo de se*, or have died by a disgraceful death.

In 1637 a plague was very fatal in the parish. In the month of April, in that year, there were 28 buried; in May 68, in June 49, and in July 52, making 197 deaths in four months.

In 1653 these words occur, "a register of burials according to an Act of Parliament, made Aug. 24, in the yeare of our Lord, 1653, and takinge place upon the 30 of Septr. following." What the object of this law was I have not been able to discover; but the law does not seem to have been popular, for the highest number of recorded burials in any year up to 1657, does not exceed nine.

In 1678 persons were required by law to bury their friends in woollen, with a view of encouraging the wool trade, and certificates were exacted to shew that the law had been complied with, under a penalty of £5, half to go to the poor and half to the informer. Some persons seem to have been refractory; and on one occasion (1685), a warrant was taken out against a defaulter, but it is significantly added, "nothing was to be had."* Mention of these

* In the Register of the neighbouring parish of Monks' Eleigh there is this entry in 1794, "Mary Clarke, æt. 75, Paralysis, Ipswich, 23rd January, being buried in

linen, Mr. Robert Chaplin, of Monks' Eleigh, her executor, paid the penalty of five pounds, according to the Act of Parliament."

certificates in the register is interrupted from 1756 till 1759; thence it continues again till 1772, when it finally ceases. But still this law has had a lasting influence, as we may see to this day, when the dead are usually buried in flannel, though the neglect of the custom would no longer expose their surviving relations to a fine.

In 1783, Oct. 1, an Act "took place" which laid a duty of three pence* on all burials, except such as received collection from the parish; and after most of the names at this period, a large P is written, to signify, I suppose, that the duty had been paid.

There is little remarkable in the Register of Marriages, except that in 1653 it is said that they were celebrated according to a new law. This law reduced marriage to a mere civil contract. We may observe, too, that after the Restoration marriages were celebrated by license far oftener than they are now.

But though marriage was reduced to a mere civil contract, by the law of 1653, persons were occasionally married according to the form in the Book of Common Prayer though a penalty was incurred thereby. It is stated in the Davy MSS. that one George Smith, of London, was married to Elizabeth Lawrence, at Hadleigh, by William Richardson, Esq., Justice of the Peace, on May 2, 1654, and the same day, "the marriage was compleated according to the ancient custom of the Church of England,† by Mr. John Willys, Minister of Ingatestone, in Essex, the Banns having been thrice published at All Saints, Stayning."

In connection with this subject, I may mention that in 1807 the then Rector had an application from Cornwall, requesting "a copy of the marriage of Theodore Paleologus with Mary, the daughter of Wm. Balls," of Hadleigh, about the year 1600. A similar application has been made to Mr. Knox and myself, within the last few years, and the

* In the Monks Eleigh register mention is also made of an Act of Parliament in 1793, which laid a duty of three pence on every birth.

† There is no entry of this marriage

in our register. Mr. William Richardson was Mayor of Hadleigh in 1622, and again in 1656. See also *Lathbury's Book of Common Prayer*, p. 310.

register has been searched, but without success. Ball or Balls is a name which does frequently occur in the register, but not in connection with Paleologus, as for instance Robt. Whekman married Anne Ball, in 1606. I have discovered too what I believe to be the signature of the father to a parish document,* in 1567, “Wylam Ball;”† and in the register of baptisms, in 1576, I have found this entry, “August 19, Marye Baull, D. to,” and it is not unlikely, I think, that this is the lady whose subsequent marriage was so remarkable. I have noticed that the name “Hall,” is sometimes at this period spelt “Haul,” and according to the same rule Ball may have been then spelt “Baull,” though the examples in the note‡ will shew that the name “Ball” is also given at that time. The absence of the father’s name, however, renders this identification nothing more than a probable conjecture.

“In the register of marriages,” says an Antiquary, worthy of Sir Walter Scott’s hero, Jonathan Oldbuck, in a letter which is given in *Raw’s Description of Hadleigh*,§ “there is one dated May 27, 1617, with the names erased and four :: dots left in the place. Now, why may not I, in the spirit of an Antiquary, suppose that this might be the very marriage, as it is about 19 years before Theodoro died?”

He then expresses a conjecture that the names may have been erased through resentment or the desire of concealment, and he adds that a similar erasure, equally remarkable, occurs in the baptisms of the family of Balls—“Mary..... dr. to.....1591.”

I have satisfied myself, however, after a careful examination of the register, that no erasure has been made even in the former case. The four dots appear to me to have been inserted by the transcriber, (for this portion of this register does not, from the regularity of the handwriting and the occasional blanks, which occur in it, seem to be the

* *Churchwardens’ and Chief Collectors’ Book of Accounts*, p. 122.

† He is called Wm. Ball and Wm. Balles, in the *Churchwardens’ and Collectors’ Book*, pp. 112 and 114. He was a sub-collector of the market in 1575.

‡ On July 15, in the same year, a Margaret Baull was baptized; on October

2, 1575, Alice Baull; April 4, 1574, James Baull; Aug. 3, 1572, Rose Baull; Oct. 28, 1571, John Baule; March 19, 1570, Ralfe Balls; Jany. 2, 1563, Edmond Ball; Jany. 13, 1563, John Balle; Sept. 6, 1562, Joachim Balle.

§ Published at Ipswich in 1815.

original one) to mark places, where names which he could not decipher, should have stood. Many such omissions may be noticed, where dots have been inserted in the blanks, so that it hardly requires an *Edie Ochiltree* to convince us that the less romantic and more prosaic explanation must be the true one. In the latter case, it is equally or even more clear that no surname has ever been entered, owing most likely to the original register having been illegible. "Mary" is the only word that is given; there is no addition of "dr. to," and the supposition that this entry relates to "the family of Balls," is altogether gratuitous.

Theodore Paleologus was descended from the Imperial line of the last Greek Emperors of Constantinople. He was buried in the chancel of the Church at Landulph in Cornwall, but how he came there, the writer of the application of 1807 says that after much enquiry he had been quite unable to discover. The following inscription is recorded on his monument :

Here lyeth y^e body of Theodore Paleologus, of Pesaro, in Italy, descended from the Imperial lyne of y^e last Christian Emperours of Greece; being y^e sonne of Camillo, y^e sonne of Prosper, y^e sonne of Thomas, second brother to Constantine Paleologus,* y^e 8th of that name and last of that lyne y^t rayned in Constantinople, until subdewed by y^e Turks, who married with Mary, y^e daughter of William Balls, of Hadyle, in Suffolke, gent., and had issue and children Theodore John Fernando, Maria and Dorothy, and departed this life at Clifton, y^e 21st of January, 1636.†

These words are written on a brass tablet, about twenty-one inches long, and seventeen wide, and fixed about five feet from the ground. Above them, in an escutcheon of brass, are engraved two turrets, with the figure of an eagle with two heads, resting a claw on each of the turrets.

Of the children who are mentioned, Dorothy was married at Landulph to William Arundel in 1656, and died in 1681; and Mary, who died unmarried, was buried there in 1674, as appears by the Parish Register.‡

* Constantine was slain at the capture of Constantinople by the Turks, May 29, 1453.

† *Upham's Ottoman Empire*, vol. i., p. 195, where the Clifton here spoken of is

said to lie between Cargreen and Pentilly Castle. Landulph lies about two or three miles from Saltash.

‡ *Raw's Description of Hadleigh*, p. 31.

III.—THE GREAT MEN WHO HAVE BEEN BORN IN, OR CONNECTED WITH, THE PARISH.

I am now come to the third division of my subject, and will speak of the great men who have been born in, or connected with the parish. In addition to the two whom I have already been obliged to mention, King Guthrum and Duke Brithnoth, the list will be found a long one.

The living being a valuable* one, and in the gift of the Archbishop of Canterbury, has ensured in the Rectors a body of distinguished men, Chaplains of the Archbishops having been frequently appointed to it; and Hadleigh herself has nourished and brought up children, who have been equally famous in the ranks of learning. Of the Rectors, dating from A.D. 1292,† one became a Cardinal Archbishop of York and Lord High Chancellor of England; another obtained a world-wide reputation as a Martyr; three obtained Bishoprics, of Bath and Wells, of Lichfield and Coventry, and of Peterborough;‡ two, Deaneries, of York and of Canterbury;§ ten were raised to Archdeaconries, Canterbury (twice), Suffolk (twice), Cornwall, Middlesex, Exeter (twice), Chichester, and Maidstone,|| and in these times, when the hearts of the most earnest members of the English Church are longing for the revival of Convocation, it may be interesting if I add that four were Prolocutors of the lower house of Convocation, in their days; of natives,

* The value of the Rent-charge is now £1,325; but in a fragment of a MS. by Dr. Wilkins it is said—"At my coming into the parish of Hadleigh, I followed ye example of my three immediate predecessors and gave Mr. Thos. Windle, a lease of my Tithes, for 2 years, wch lease bears date 6 Novemb., 1719, he allowing me £210 per annum. This lease I continued to him verbatim two years longer, for ye same summ. At the expiration of these four years I agreed with the parish for a composition, of which you'll see an account in ye next pages." Unfortunately the next pages are missing. Of course it will be borne in mind that the relative value of money was far greater formerly than it is now.

† The records of Lambeth do not, I believe, reach higher than this year. For a complete list of Rectors see Appendix E.

‡ And besides these, the Bishoprics of Rochester, Lincoln, St. David's, and Llandaff, were once held by former Rectors, who were translated from them to other dioceses.

§ The Deaneries of St. Paul's, London, and of Peterborough, were also held at one period by persons born in, or connected with our town, who afterwards attained higher rank.

|| The Archdeaconries also of Cleveland, London, Sudbury and Colchester, were the Archdeaconries which were held last, once held, but I have only given in the text

one was also Prolocutor, a Translator of the Bible, and then a Bishop, first of Coventry* and Lichfield, and afterwards of Norwich; another became Dean of Ely, and then of Durham; and two rose to be Professors of Divinity at Cambridge; of those, who were educated here, but not natives, one was an eminent Translator of the Bible; whilst of that body, in whose career I may be supposed to take a special interest,—the former Curates of the parish—one appears to have been a Bishop† at the very time that he was curate here; another, like his celebrated Rector, was subjected to the pains of martyrdom; another was a Poet, from whose ideas even Milton is considered to have borrowed; and two, who are still living, severally occupy at this moment the Archdeaconry of Nottingham‡ and the Deanery of Westminster.§

Of this distinguished company I will begin with mentioning more particularly THOMAS ROTHERHAM. His family name was Scott,|| but acting probably according to a direction of Edward the First, who, wishing to give variety to the surnames of his people, had permitted the place of their birth to be taken as their name, he adopted the name of Rotherham (being “the last clergyman of note with such an assumed surname”¶) from having been born at Rotherham, in Yorkshire, on St. Bartholomew’s day, 1423. He was educated in his native town, under an able master, whose name has unfortunately not been preserved, and afterwards proceeded to King’s College, Cambridge, and became one of the earliest Fellows of that Society. He took the degree of D.D. in 1460, was appointed to be Master of Pembroke hall, in 1480, and in 1469, 1473, 1475, and 1483, held the office of Chancellor of the University of Cambridge.

* The title of this see was Coventry and Lichfield till the Restoration, when the names were reversed.

† He had resigned the Bishopric of Salisbury.

‡ The Venble. George Wilkins, D.D.

§ The Very Rev. R. C. Trench, D.D., who was a Curate of the parish, during the Incumbency of the Rev. Hugh James Rose, in 1833.

|| I have here followed *Fuller* (*Worthies*, vol. iii., p. 437) and *Lord Campbell* (*Lives of the Chancellors*, vol. i., p. 393). but I have doubts about the correctness of the statement, for it is said, in *Cooper’s Athenæ Cantabrigienses*, that our distinguished Rector was the “son of Sir Thomas *Rotherham*, Knight, and Alice his wife.”

¶ *Fuller*.

For his learning and piety he was selected at an early age to be chaplain to Vere, 13th Earl of Oxford. He afterwards passed into the service of Edward the Fourth, who not only made him his chaplain, but advanced him in 1467,—the same year in which he was presented to the Rectory of Hadleigh by Archbishop Bouchier—to the Bishopric of Rochester. In 1471, while still holding the living of Hadleigh, he was translated to the see of Lincoln, and at the close of that year, or at the beginning of the next, he ceased to be Rector here. In 1480, he was raised to the Archbishopric of York, and much about the same time he was made a Cardinal by the Pope, under the title of *Sanctæ Cæcilie*.*

But academical and ecclesiastical preferments were not the only distinctions that were conferred upon him. He was Secretary of State, Keeper of the Privy Seal, and ultimately, in 1475, made Lord Chancellor of England, under Edward the Fourth; and though in the political excitement of those days, he was twice deprived of the last high dignity, he was as often re-instated in it. He finally resigned it, however, when Richard, Duke of Gloucester, assumed the office of Protector, but not without having given lasting offence to Richard, by resigning it at first into the hands of the widowed Queen of Edward.

While Rotherham was Lord Chancellor he accompanied his royal patron in the expedition to France, which terminated in the inglorious peace of Pecquigni,† and the negotiations between the Duke of Burgundy and Louis the Eleventh, were chiefly entrusted to him.‡ For the services which he rendered upon this occasion he is said to have secured from the French Monarch an annual pension of 2,000 crowns—a statement which appears to throw an imputation upon his fair fame as an honourable counsellor in foreign affairs.

But however that may be, he was wise and honest in the

* The same title, which the celebrated Cardinal Wolsey afterwards held together with the Archbishopric of York.

† *Hume's History of England*, vol. ii., pp. 450—455.

‡ *Cooper's Athenæ Cantabrigienses* and *Lord Campbell's Chancellors*, vol. i., p. 395.

conduct of domestic business, for he is related to have "brought everything to a happy conclusion," and to have been "the greatest equity lawyer of his age.* Of the Acts passed whilst he was Chancellor, two seem to us in these days to be very singular. One, which gained him great popularity at the time, would, if now carried into force, seriously affect absentee landlords, and press hard upon Rotherham's successor in the living of Hadleigh, our present Rector, for it "obliged all Irishmen born, or *coming of Irish parents*, who reside in England, either to repair to, or remain in, Ireland, or else to pay yearly a certain sum, there rated for the defence of the same": the other regulated the length of apparel to be worn, and confined to the nobility the privilege—which every school-boy now possesses—of shewing by a short dress the *contour* of their persons to the multitude.

After the death of Edward the Fourth, in conjunction with his friend Archbishop and ex-Chancellor Bouchier,† Rotherham‡ prevailed on the widowed Queen to give up the young Duke of York into the hands of Richard, Duke of Gloucester. He had espoused the cause of the Queen and had interfered in the sacred character of Archbishop to prevent her and her children from being forcibly seized by Richard, when they had sought refuge in the Sanctuary§

* *Lord Campbell's Chancellors*, vol. i., pp. 395, 396.

† Bouchier was one of the chief persons by whom the art of Printing was introduced into England. He was, like Rotherham, a zealous patron of learning. He also joined the Red and White Roses, by marrying Henry the Seventh to Elizabeth of York. His arms, as it will have been noticed, used to appear in the old Rectory House, at Hadleigh.

‡ Rotherham lived at that time "in York Place, beside Westminster Abbey." *Miss Strickland, Queens of England*, vol. iii., p. 354, gives an affecting account of this interview between the Archbishops and the Queen.

§ There were two great Sanctuaries in London, Westminster and St. Martin's le Grand; the former on the site of the National Society's Model School and

Depository, the latter on the spot now occupied by the General Post Office. Persons guilty of crime or threatened with danger, if they could reach a Sanctuary, were secure from violence, at least for a certain time. The privilege was totally abolished by statute, in the first year of James the First.

The Sanctuary at Westminster, however, embraced the whole of the Abbey-garden, cemetery, dwellings and precincts; and according to Miss Strickland it was in the noble hall, now used as the dining-hall for the Students of Westminster School, that the interview between the Queen and Archbishops took place.

Rotherham is only slightly mentioned in *Shakspeare's Richard the Third*, as urging the Queen to take refuge in the Sanctuary.

at Westminster; but afterwards, either deceived by Richard's protestations, or seeing that further resistance would be useless, he advised the Queen, though with many misgivings, to deliver up her younger son. The result is well known—Edward and his brother were smothered in the tower; but it is a matter of deeper interest to us of Hadleigh, and this portion of English history is fixed more firmly in our minds, when we reflect that a former Rector of the parish had a share, albeit an unwilling and a guiltless share, in this melancholy transaction.

Rotherham, however, being suspected of disaffection by Richard, was thrown into prison; but he was liberated soon afterwards in the hope that he would use his influence with the widowed Queen of Edward, in persuading her to agree to the marriage of her eldest daughter to the murderer of her sons. But the battle of Bosworth field and the death of Richard defeated this design, and rescued Rotherham from a position, in which he could have acquired only persecution or disgrace. After the elevation of Henry the Seventh to the throne, Rotherham submitted to the new government, but found no favour with the king, who paid little regard to any who had been closely connected with the house of York, and who would naturally feel especially incensed against one, whose active endeavours had been directed in former times to the suppression of the cause of Lancaster.

Thus freed from the turmoils and the snares of politics, Rotherham retired to his diocese, and occupied himself in the diligent performance of his more sacred and important duties. His whole conduct as a Bishop appears to have been exemplary more even than in any other part of his career. He may have been drawn aside from the strict line of duty in the political difficulties of his times (though doubts of his straightforwardness rather than direct proofs of culpability are all that can be urged against him); but the goodness of his heart was manifested in his munificent patronage of learning and religion, insomuch that it has been said of him, that in all the dignities to which he was

exalted,—and few men were ever elevated to so many stations in succession of the highest rank, “his power, his influence, and his wealth were ever guided by benevolent views and directed to the public good.”* In 1475, he built or enlarged the public library at Cambridge, and furnished it with 200 books, so that he has been always regarded as its founder.† In grateful acknowledgment of this benefaction, the University decreed that the name of Rotherham should be “specially recited by the priest who visited each school to pray for the benefactors of the University,” that during his life a mass should be yearly celebrated for the healthful security of the whole body of bishops, and that after his death a yearly mass should be celebrated for the repose of his own soul, on any day, which should be appointed either by himself or by another on his behalf,‡ and even at this day each student who profits by the library is reminded of the generosity of Rotherham by seeing his arms, Vert, three roebucks trippant, Or, pasted in the books which he consults. Rotherham also gave either in his lifetime or by his will, 10*l.* to the erection of Great St. Mary’s Church, the advowson of the living of Campsall, Yorkshire, to the University, and to King’s College, his “best suit of vestments, red and gold, with 6 copes, and all things pertaining to priest, deacon, and sub-deacon,” and a large sum of money, “for the building of the Church of that Colledge.”

And as Bishop of Lincoln he shewed the same spirit in the diocese over which he ruled. In the year 1474 he held

* *Ingram’s Memorials of Oxford*, under the head of Lincoln College. *Isaac Walton* also, in his *Life of Bishop Sauderson*, who was a native of the same town as Rotherham, thus speaks of the Archbishop, “a man whose great wisdom and bounty and sanctity of life gave a denomination to it (the town) or hath rendered it the more memorable.”

† “Many” says *Fuller*, “have mistaken this for the performance of King Richard the Third, merely because his crest, the boar, is set up therein, Whereas the

truth is that Rotherham having felt the sharp tusks of that boar, (when imprisoned by the afore-said king, for resigning the great seal of England to Queen Elizabeth, the relict of King Edward the Fourth) advanced his arms thereon, merely to ingratiate himself.” But surely Fuller must be wrong: the library, &c., appear to have been finished in 1476, and Richard did not begin to reign till June, 1483.

‡ *Cooper’s Annals of Cambridge*, under the year 1475.

a Visitation at Oxford, which was then comprehended in that diocese; and the sermon on the occasion was preached by Tristrophe, third Rector of Lincoln College, from *Psalm lxxx.*, v. 14, 15. "*Behold and visit this vine and the vineyard which Thy right hand hath planted, &c.*" So successfully was this text applied that at the conclusion of the discourse, the Bishop rose up and promised the Rector and Society of Lincoln College that he would give them effectual assistance by completing the work, which the first founder (Bishop Fleming*) had commenced. In fulfilment of this promise he made considerable additions to the buildings, increased the number of the fellows, conferred two advowsons on the Society, and four years afterwards gave a body of statutes for the government of the College signed by his own hand.†

Would that the same munificence existed amongst ourselves! Would that some one possessed of the same spirit as Rotherham would rise up amongst us and complete the restoration of our noble church!

And after he had attained the see of York, the generous disposition of Rotherham remained unchanged. He enlarged and adorned the episcopal palaces at Whitehall, Southwell,‡ and Bishopsthorpe, and increased his benefactions to the town which gave him birth, and over which he had then been called in the good providence of God to preside as Bishop. He was a principal contributor to the work, if not the sole founder of the beautiful Church of All Saints, or All-Hallows, Rotherham, and his insignia are still, I believe, to be seen upon it.§ He built, in 1481, and

* Lincoln College was founded by Fleming, Bp. of Lincoln, in 1427, specially to oppose the progress of Wycliffite opinions, and Rotherham when completing it kept in view the intentions of Fleming. It is curious that a College, founded for such a purpose, should have numbered amongst its members, John Wesley. Rotherham's arms, together with Fleming's, appear on the College shield.

† *Ingram's Memorials, &c.*

‡ Until within a few years Nottinghamshire formed part of the Archdiocese of York. Beautiful remains still exist of the Palace at Southwell, which Rother-

ham enlarged but which was demolished during the Rebellion. In it Cardinal Wolsey lived for a year after his disgrace, and within its walls the Commissioners sat, when they delivered Charles the First to the Scotch army at Newark, Charles having slept at Southwell the previous night.

§ There is an account of Rotherham Church and College in *The Saturday Magazine*, for June, 1844. Fuller information may be obtained, I have been told, from a work called "*The Churches of Yorkshire*," published at Leeds,

afterwards he made provision for the final establishment of a College, called Jesus College, endowing it with a gift in money of 200*l.*, and lands, &c., of the yearly value of 91*l.* 5*s.* 10*d.* The foundation of this College, which was possessed at the dissolution of endowments of the annual value of 58*l.* 5*s.* 9*d.*, consisted of a provost (who was to be a Doctor or Bachelor of Divinity of Cambridge), three fellows, and six choristers; and the object of it was “for instructing youths in writing, grammar, and music.”* His design in building this College, however, was not altogether disinterested: he reckoned according to the faith of those days on the grateful prayers of the members of his foundation being offered up continually on his behalf, for in his will, which is preserved in the archives of Sidney Sussex College, Cambridge, he avows

Sic quod incorporavi et incorporo in collegio meo unum præpositum, tres socios et sex pueros, ut, ubi offendi Deum in decem prescriptis Suis, isti decem orarent pro me.†

The only remains of this College are “fragments of a low wall and an arch which has been filled up”; and its site is at present occupied by an inn and a court house!—a sad but not a strange end of a foundation, which though in some points mixed up with error, was on the whole well-intentioned and religiously designed. The works of Rotherham, indeed, have been peculiarly unfortunate: a portion of the library, which he built, now forms the entrance to the stable-yard at Madingley House, near Cambridge, the seat of Sir Vincent Cotton, Bart.

Archbishop Rotherham died of the plague at Cawood, in Yorkshire, on May 29th, 1500, in the 77th year of his age, and was buried on the north side of the Lady Chapel in York Minster. In 1725 his vault was opened and a head of good sculpture in wood was found, supposed to bear a

* *Camden's Magna Britannia.*

† A list of many bequests in his will may be seen in *Cooper's Athenæ Cantab.* The most curious was “a myter for the Barne-Bishop (at this College) of cloth of gold with two knops of silver,

gilt and enamelled” to be worne in the annual ceremony of the Boy-Bishop.

Those who wish to know more of this strange custom will find it described in *Brand's Popular Antiquities*, vol. i., pp. 224—237. See also Appendix B.

resemblance to him. The discovery of this sculptured head has given rise to the conjecture that, as he died of the plague, his real body was privately interred, and that he was afterwards buried in effigy with the customary ceremonies. The tomb—a simple and elegant altar-tomb of marble—was greatly injured by the fire of 1829, but has been since restored by the Rector and Fellows of Lincoln College, Oxford, in grateful remembrance of his munificence to their society.

There are portraits of the Archbishop in the picture gallery at Oxford, and in the halls of Lincoln College, Oxford, and of King's College, Cambridge.

Bishop Rotherham held the living of Hadleigh until 1472, when he was succeeded by Dr. WILLIAM PYKENHAM, whom it would be ungrateful not to notice here, for although he was not so distinguished in earthly station as his predecessor, we have proofs, even amongst ourselves, that he resembled him in the holy employment of his wealth. I have not been able to ascertain anything of his parentage* beyond the fact, which is mentioned in his will, that the Christian names of his father and mother were John and 'Cathrine'; neither have I been successful in finding out the College at which he was educated, but I believe he was of Cambridge, and took the degree of LL.D. in that University. He became, like Rotherham, chaplain to Edward the Fourth, and according to the evil custom of the times he held many pieces of preferment in the church; but his highest office was the Archdeaconry of Suffolk, to which he was presented in 1471.† I am inclined to think that he immediately fixed his residence at Ipswich, for there are the remains of a house and gateway in Northgate-street in that town (now forming part of the judges' lodgings), which go by the names of the "Pykenham Gateway" and "The Archdeacon's House," and which, or part of which, he is reputed to have built. Upon the spandrils of the arch of the gateway are two escutcheons, the one bearing a mul-

* There is the tomb of a John Pykenham in the Chapel of Jesus College, Cambridge. He was Prior of the Convent,

which once existed there, and may have been related to our Rector.

† For a list of these see Appendix E.

let of five points, and the other a fish—probably a pickerell; and it is said that a hundred years ago the initials also of William Pykenham were to be deciphered.* In 1472 he was appointed to the Rectory of Hadleigh, but he probably continued for some years afterwards to reside in his house at Ipswich. In the end, however, he appears to have desired to live amongst his flock, and with that view he erected the noble Rectory Tower, in 1495, and intended also to build a Rectory House, but was prevented by death from accomplishing that design. His Hadleigh flock seem, indeed, to have been near his heart, for in order that the poor amongst them might have a refuge from their wants and cares—in order also that he might secure for himself, like Rotherham, after his decease the grateful prayers of others, he built twelve of the almshouses in George-street, and by his will† bequeathed large estates for their support. He died in 1497, and was buried, some say, at Hadleigh, but others at Stoke Clare, in the College of which he was Dean.‡

To that college also he was a generous benefactor. He built a new porch "*pro scriptis recondendis*"; he gave to it a silver fountain weighing 100 ounces, £20 in money, and paid £50 to the king by his executors, for appropriating to its members the advowson of the Church of Withersfield.

But the time was fast approaching, at which such religious houses as that in which Dr. Pykenham is alleged by some authorities to have found his grave, were destined to be destroyed. Presages of their doom had been long indulged in by more thoughtful men, and even men not disaffected towards

* Kirby's *Suffolk Traveller*, p. 43, edition 1764. Clarke, in his *History of Ipswich*, says that the gateway, "one of the oldest brick buildings in the town," forms "a more stately entrance than the gate to Wolsey's College."

† His will is possessed of little interest, as it relates chiefly to the management of the property he bequeathed to the poor. In the *Churchwardens' &c. Book*, p. 209, this will is said to have been delivered to Mr. Doyley with two deeds annexed unto the same, in Jan., 1590. It was after-

wards delivered by Mr. Doyley at the Town Reckoning, holden 30th Dec., 1591, and is still in the possession of the Feoffees of the Pykenham estates.

‡ Dr. Wilkins in his MS. cites the following authorities as relating to Dr. Pykenham:—*Brown Willis' Cathedrals*, vol. ii., p. 205, and *Sir Thomas Brown's Antiquities of Norwich*. To these may be added *Blomefield's Norfolk*, iii., 653, and *Masters's Hist. of C. C. C., Cambridge*, app., p. 39.

the Church of Rome, had set an example of violently seizing upon their revenues and diverting them to other purposes than those which their founders had designed. The vast wealth, which they had acquired, excited the cupidity of the covetous; the idle life of their inmates seemed to the active spirits of the age unpardonable, when compared with their own more laborious pursuits; and the impositions and immoralities which were practised by some of their members, at once increased the hostility of those, who envied or disliked, and weakened the influence of those who were willing to befriend, them. The train had been long laid, and the match was nearly ready to produce the explosion, and amongst the instruments who were employed to apply that match, was another Rector of our Parish, THOMAS BEDYLL.

Bedyll was of Oxford and graduated at New College, in 1508, as LL.B., a degree which suggests the probability that in early life he may have practised as an Advocate in Doctors' Commons. He appears soon to have attracted the notice and patronage of Archbishop Warham—himself a member of New College—for he was by him preferred in rapid succession to various livings in his gift, and at length, on May 15, 1531, appointed to the Rectory of Hadleigh. About three months afterwards he was raised to the Archdeaconry of Cleveland, in the Archdiocese of York.

But his abilities led to his being employed on other than his pastoral duties. In 1533, while Rector of this parish, he was nominated to be one of the commission charged with the examination of Elizabeth Barton, the "Maid of Kent," who had been encouraged by certain parties, chiefly ecclesiastics, to utter fictitious prophecies, which were calculated to check the progress of the Reformation movement, and to deter the king from effecting his divorce from Katharine of Arragon.* The result was, that the Maid of Kent, who had succeeded in deceiving some high authorities

* For an account of this imposture see *Burnett's History of the Reformation* (Nare's Edition), vol. i., pp. 243-249.

Hume's History of England, vol. iii., pp. 116-118.

both in Church and State, was convicted of imposture, attainted of high treason, and executed at Tyburn, having previously acknowledged the justice of her sentence. On Ascension-day (May 14), 1534, Bedyll was made one of a commission to confer with the Monks of Charter-house, in reference to the King's supremacy, and on the 15th of June, in the same year, we find him engaged in a similar duty towards the Friars of Richmond, in Surrey. Here, as Burnett relates,* "the Bishop of Coventry and Lichfield, (Rowland Lee) and Thomas Bedyll tendered some conclusions to them, amongst which this was one, "that the Pope of Rome has no greater jurisdiction in this kingdom of England, by the law of God, than any other foreign Bishop"; but the Friars pleaded the rule of St. Francis, "that their order should have a Cardinal for their protector, by whose directions they might be governed in their obedience to the Holy See," and refused to acknowledge the supremacy of Henry. In July, in the same year, Bedyll had a conference with the Nuns of Sion, and reported to Cromwell, that they, more impressible than the Friars of Richmond, had subscribed to the "conclusion," which he had proposed. Fuller† quotes a passage from a letter of one of his fellow-commissioners, Dr. Layton, in relation to this conference, which as I interpret it, appears to pay a high compliment to his talents.

If Master Bedyll had been here a Friar and of Bisshop's counsell, he wold right well have helped him to have brought this mattor to passe without brekinge uppe of any grate or yet counterfetting of keays, such capassetye God hath sent him.

This conduct of some ecclesiastics in encouraging the impositions of the Maid of Kent, and this refusal of the Friars to acknowledge the royal supremacy supplied the match for the destruction of conventual establishments. Irritated at the opposition which had been offered to his authority, and equally inflamed with the desire to recruit his finances, Henry the Eighth determined to suppress the

* *History of the Reformation*, vol. i., p. 294.

† *Church History*, Brewer's Ed. vol. iii, pp. 393, 394.

monasteries; but still under the advice of Cromwell, then Vicar-general, he proceeded cautiously in this design. Commissioners were appointed to visit and inspect the monasteries with the view of procuring evidence against them, which in the eyes of the people would justify the confiscation of their property, and Thomas Bedyll, who had become Archdeacon of London, was again employed.* On Dec. 17th, 1534, he was placed in a commission for visiting the monastery of Sion; in 1535, Nov. 16th, being then Archdeacon of Cornwall, he visited Kent; and in 1536, Jan. 15th, he was in a commission for visiting the monastery of Romsey. The report of these and of similar visitations was considered to be so unfavourable to the religious houses, that in Feb., 1536, an Act of Parliament was brought in and passed to suppress the lesser monasteries,—those, that is, which were possessed of revenues below 200*l* a year. The number thus suppressed amounted to 376, and their revenues yielding 32,000*l* a year and their goods, chattels, and plate, which were computed at 100,000*l*. more, were, much to his satisfaction, granted to the king.

In 1537, June 4th, Bedyll was also in a commission to visit the Charter House, in London.†

The religious views of Bedyll might be inferred to some extent from his willingness to act as Visitor of the Monasteries; but still there were persons engaged in that matter, who were not estranged from the peculiar doctrines of the Church of Rome. Bedyll, however, was disposed to modify even these. He was probably present as an Archdeacon, in the Convocation of 1534, which declared that the Pope had no jurisdiction in England, but in the first Reformed Convocation, of 1536, wherein “the most special points and articles as well such as be commanded of God and are necessary to our salvation, as also divers other matters

* The instructions given to the Commissioners, may be seen in *Burnett's Reform.*, vol. iv., pp. 74-77.

† The authorities on which these notices of Bedyll rest are *Wood's Fasti*, ed. Bliss i., pp. 21-25. *State Papers, Henry*

the Eighth, vol. i. pp. 385, 394, 421-5, 431, 433, 565; vii., 520, 523. *Wright's Visitation of the Monasteries*, pp. 24, 40, 41, 44, 48, 89, 98, 162. *Le Neve's Fasti*, ed. Hardy, vol. i., p. 399; vol. iii., pp. 118, 202.

touching the honest ceremonies and good and politic orders," were concluded and agreed upon, he took his share and signed as Archdeacon of Cornwall.* Fuller† describes these articles as a "medley religion," but still they shew that even amongst the Romish party, which was the more numerous in the Lower House of Convocation, there were many who were far from being utterly insensible to the errors of their system. These articles declared that the Bible and the three Creeds were the basis of faith; that Holy Baptism was so absolutely necessary, that even children dying unbaptised could not be saved; that penance was a sacrament and necessary; that confession to a priest was necessary and effectual; that the Corporal Presence in the Lord's Supper was necessary to be believed; and that, though justification depended on the merits of Christ, good works were necessary to the attainment of everlasting life. At the same time, while the articles recommended the retention of images, they warned the people against being led into idolatry; while they allowed departed Saints to be addressed as advancers of prayer, they declared that those Saints were not to be worshipped; and while they recognized the duty of praying for the dead, they questioned the existence of purgatory. In fact, they reflected the transition-state into which the popular mind had then been brought, for amidst much that was sound and good there was still the leaven of error: they were amongst the first streaks of the dawn of the restoration of Scriptural and Primitive truth, but not the evidence of bright day; and with this early period of the Reformation Hadleigh was connected through Archdeacon Bedyll.

Archdeacon Bedyll was not Rector here during the whole of the time in which he was occupied in these high matters. He resigned the living in 1534, and did not, therefore, hold it for more than three years. Indeed, he seems to have been altogether "a rolling stone"; his preferments were almost invariably resigned soon after they had been conferred, and

* "Thomas Bedyll, Archid. Cornub." 172, and *Fuller's Church History*, vol. iii., p. 159.
 † *Burnett's Reformation*, vol. iv., p.

he was Archdeacon of Cleveland, of London, and of Cornwall, in succession, in less than four years. He died on September 18, 1537, but where he was buried I have not been able to learn.

The conflicts of opinion, which attended the progress of the Reformation, are still further exemplified in the history of him, whom I shall mention next, though I hardly think that we have any great reason to feel proud of his connection with our town, for like "the vivacious Vicar of Bray,"* he was an ecclesiastical weathercock, who was continually changing his opinions according to the current of the times.

NICHOLAS SHAXTON† was a native of the diocese of Norwich. He was educated at Cambridge and took the degree of B.A. there in 1506, was soon afterwards elected a Fellow of Gonville Hall and commenced M.A. in 1510. In 1520 he was University Preacher; in 1521 he proceeded B.D.; and in 1531, having previously held the offices of Vice-master of Gonville Hall and Principal of Physwick Hostel, he was admitted D.D., but not created until 1533.

In 1529-30 he was one of the delegates appointed by the University to determine whether Katharine of Arragon was the lawful wife of Henry the Eighth, and is believed to have given his decision in favour of a divorce; and in the same year he was employed with eleven other learned men of Cambridge in examining heretical books and in considering what steps it would be expedient for his majesty to take to repress and remove errors and seditions. On Ash-Wednesday 1531-2 he preached a sermon in Great St. Mary's Church, in which he maintained views in regard to Purgatory, like those, which were sanctioned by the Convocation of 1536, in which he took a part as a member of the Upper House;‡ he argued also, against the celibacy

* "He lived under King Henry the Eighth, King Edward the Sixth, Queen Mary and Queen Elizabeth, and was first a Papist, then a Protestant, then a Papist, and then a Protestant again. Being taxed by one for being a turncoat and an inconstant changeling,—'Not so'; said he, 'for I always keep my principle, which is this, to live and die Vicar of Bray.'" *Fuller's Worthies*, vol i. p. 113.

† I am indebted for the substance of this notice to *Cooper's Athenæ Cantab.* pp. 158-161.

‡ *Fuller's Church History*, vol. iii. p. 138. Certain items in the "Protestations" of the Lower House were directed against his views. He signed the same articles as Bedyll, and his name is given in the list of members of the Upper House, "*Nicolaus Sarisburiens.*" p. 159.

of the clergy, declaring that in his celebration of daily Mass, he prayed that wedlock might be allowed them,—a desire, which he afterwards, but I do not know at what time, carried into effect by taking to himself a wife. This sermon brought him into trouble with the University authorities, and to escape more serious censure he was after a little while persuaded to recant and to proclaim his full and entire assent to the faith and practice of the Church of Rome.

But after this recantation he preached another sermon at Westacre in Norfolk, which attracted the notice of Nykke, the persecuting Bishop of that diocese, and being also detected in circulating books in favour of the Reformation, he was committed to the Bishop's gaol. We may regard this conduct, I think, as giving proof of a second recantation; but on his deliverance from prison, perhaps by a third abjuration of his opinions, he was made in 1533 Chaplain and Almoner to Queen Anne Boleyn, which suggests the belief that by a fourth revolution in his views, he had changed once more to Protestantism.

In spite of his tergiversations both the Primate Cranmer and the Queen befriended him; the former was desirous to have him preach before the king in 1533-4; and the latter interested herself with the Mayor and Burgesses of Bristol to obtain for him the advowson of the Mastership of the Hospital of St. John the Baptist. In April, 1534, he was appointed by the king to a Canonry at Westminster, and in Feb., 1534-5, he was elected to the See of Salisbury and was consecrated to his high office by Cranmer himself and the Bishops of Lincoln and of Sidon.

For a while he seems to have been very earnest and consistent in favouring the Reformation movement, even urging Cromwell, the Vicar General, to proceed with it, after his patroness the Queen had fallen into disgrace; and in the injunctions which he issued on the visitation of his diocese in 1538, he required the Epistle and Gospel at High Mass to be read in English, children to be taught the Lord's Prayer and the Ten Commandments, in "the vulgar

tongue," an English Bible to be chained to a desk in the body of every "honest Paryshe Church," within his diocese, (thus anticipating by three years the King's Proclamation on this subject,)* preaching to be regularly practised and relics with divers ceremonies of the Romish system to be either cautiously used, or utterly abolished.† He also strenuously opposed the Act of the Six Articles,‡ in 1539, and when it became law he and the celebrated Latimer resigned their Bishoprics. He was thereupon imprisoned for a time, being fortunate enough to escape the extreme penalty of death, and when he regained his liberty under a general pardon he was prohibited from preaching, and from coming within two miles of either of the Universities, of the city of London, and of his old Diocese of Salisbury.

It was at this period, as we are told, that he became connected with our town, for "when released from custody he became minister of Hadleigh in Suffolk," but in what capacity I am at a loss to understand, unless it was as Curate. According to Dr. Wilkins' list, Mr. Ryvett was Rector of the parish at the time, but having been collated to the living by Archbishop Cranmer, and knowing also that Shaxton was a *protegé* of the Archbishop, he may have taken the ex-Bishop of Salisbury to be his assistant or his substitute. Indeed, I am inclined to believe that both of the two first nominees of Cranmer to the Rectory of Hadleigh, must have been friendly to the Reformation, for as it will be seen by and bye, Dr. Vyall, the immediate successor of Ryvett, appears to have had a "Reforming" Curate, and certainly this view of the matter is alone consistent with

* A Bible was ordered to be set up in every Church, by Royal Proclamation, in the 33rd Henry the Eighth, 1541. *Burnett's Hist. of Reformation*, vol. iv., p. 138.

† *Ibid*, vol. iii, 204, and iv, pp. 491-494, where the Injunctions are given at length.

‡ *Ibid*, vol i. p. 416. These Articles were called "the whip with six strings" and "the bloody articles," because the penalties annexed to the breach of them were, for the first to be broken as a

heretic, for the others to be hanged as a felon, and in all cases to forfeit lands and goods to the king as a traitor. The 1st of them established the doctrine of transubstantiation; the 2nd excluded the Communion in both kinds; the 3rd forbade the marriage of priests; the 4th declared that vows of celibacy ought to be observed; the 5th upheld private masses for souls in purgatory; and the 6th pronounced auricular confession to be necessary to salvation.

the fact, that before the incumbency of Rowland Tayler this parish was remarkable for its knowledge of the word of God.*

Bishop Shaxton, however, did not remain here long: his teaching again attracted notice, and he was apprehended about the year 1543 and sent a prisoner to London on a charge of heresy, having solemnly declared before he left Hadleigh that he would die rather than deny God's truth. He was indicted for a denial of transubstantiation, was convicted and condemned to be burnt; but under the influence of fear, he was again, for the fifth time as I take it, persuaded to recant, on July 9, 1546, and expressed in thirteen articles his renewed adhesion to the Romish system.† He was accordingly liberated from prison on the 13th of the same month, and seems then to have felt that his position with both parties was so compromised that it was necessary for him at last to take a decided course, and as the Romish party appeared to be the more powerful, he cast in his lot with them. He set himself with great zeal to persuade others to follow his example and recant, and even preached the sermon at the burning of Anne Askew,‡ three days after his deliverance from prison. On the 1st of August following, he preached at St. Paul's Cross, and there "recantyde and wept sore, and made grete lamentation for hys offenses and prayed the pepulle all there to forgove hym hys mysse insample that he had given unto the pepulle." He also repudiated his wife, and sent her a miserable poem in praise of continence, which commences with these words

Receyve this little ingredience
Agaynst the grieve of incontinence.

But this was not all: Burnett§ speaks of him as having acted throughout his career "with much indiscreet pride and vanity," and we learn that he had even the effrontery to come down to Hadleigh and tell the people, whom he had

* *Foxe's Acts and Monuments*, vol. vi., pp. 676, 677.

† These articles are given by *Burnett*,

Reform. vol. iv, p. 146.

‡ *Ibid.*, vol. v., p. 550.

§ *Ibid.*, vol. i., p. 344.

solemnly assured that he would die rather than deny God's truth, that he had actually changed his sentiments. The conduct of the people of Hadleigh on this occasion was very creditable, for, though at some risk, they "sent him an admirable letter deploring his want of constancy and courage, and pretty plainly insinuating their disbelief in his sincerity."

After this he lived for several years obscurely. He had been presented to the Mastership of St. Giles' Hospital, at Bury St. Edmund's, in Sept., 1546, but he surrendered it and its possessions to the crown, in March, 1546-7. He afterwards became Suffragan to Thirleby, Bishop of Norwich, and acted in that capacity at the burning of some Martyrs in 1555,* and in 1556 he died at Gonville Hall, in Cambridge, and was buried, according to his own request, in the chapel belonging to that society.

He made various bequests by his will, and gave all his books to the library of Gonville Hall. Some of the latter are still there, and contain an entreaty to the reader to pray for the repose of his soul. He was the author of various publications bearing on his changes of opinion, besides the Injunctions which he issued to his diocese; but his chief distinction as a writer is the having had a share in the Institution of a Christian Man, a book "contayneing the Exposition or Interpretation of the Commune Crede, of the Seaven Sacraments, of the Ten Commandments, and of the Pater Noster and the Ave Maria, Justification and Purgatory," and first published in 1537.†

But how great are the differences in the characters of men!—how great too is the pleasure we experience, when we turn from the timid and unstable Shaxton, to contemplate the bold and unshaken firmness of him, whose name is above all others the most familiarly associated with Hadleigh, I mean ROWLAND TAYLER! The family of the latter is said to have "held a respectable rank amongst the smaller gentry of Gloucestershire,"‡ where they possessed an estate

* *Foxe, Acts and Monuments*, vol. vii., p. 404.

† Cranmer was the chief promoter of this book; by him it was devised and re-

commended. *Lathbury's Hist. of Book of Common Prayer*.

‡ *Life by Bp. Heber—Works*, vol. i., p. 4.

at Frampton-upon-Severn; but Rowland Tayler himself, according to the received account, was born at Rothbury, in Northumberland—a parish to which a subsequent Rector of Hadleigh was transferred in 1796, and which by a curious coincidence then gave a second Rector to Hadleigh, in the person of Dr. Drummond, who exchanged his preferment with Dr. Watson. Tayler studied at Cambridge, and was ordained exorcist and acolyte at Norwich, on Dec. 20, 1528.* He proceeded LL.B. in 1530, became Principal of Borden Hostel, “nigh if not now partly in Caius College,”† about 1531, commenced LL.D. in 1534, and was admitted an Advocate on the 3rd Nov., 1539, hoping thereby, no doubt, to obtain advancement in the world, for practice in the Court of Arches and other ecclesiastical Courts frequently led to promotion both in Church and State. The knowledge of the civil law, which he thus acquired, was afterwards useful to him in one of his interviews with Gardiner and other bishops of the Romish party, for when my Lord of Durham had falsely quoted Justinian in support of the alleged unlawfulness of the marriage of priests, Tayler was able at once to contradict him, and to shew that the law of Justinian rather approved of marriage, and condemned all unnatural oaths against it.‡

And Tayler was well versed also in more sacred learning. He tells us himself that he had “read over and over again the Holy Scriptures, and St. Augustine’s Works through; St. Cyprian, Eusebius, Origen, Gregory Nazianzen, and divers other books through once;”§ and in addition to these he quotes St. Chrysostom and St. Ambrose in his oral discussions and in his letters, with a readiness which proves that he was well acquainted with their contents.

Thus qualified for such a situation by talents and attainments, Tayler was eventually chosen to be Chaplain to Archbishop Cranmer. With him he lived “in household,” and by him, when exercising his patronage for the third

* *Cooper’s Athenæ Cantab.*, p. 123.

p. 686.

† *Fuller’s Worthies*, vol. iii., p. 164.

§ *Ibid.*

‡ *Foxe’s Acts and Monuments*, vol. vi.,

time, he was appointed Rector of this parish in 1544. In April, 1549, he was placed (very likely through the influence of the same patron) in a commission to enquire into heretical pravity, and again in Jan., 1550-1. In May, 1551, the King, Edward the Sixth, conferred on him the Archdeaconry of Exeter, and made him one of the Six-Preachers in Canterbury Cathedral,* and much about the same time he became a Canon of Rochester. In the same year his name occurs in a commission to reform the ecclesiastical laws;† and in Jan., 1551-2, he was one of two persons authorized to exercise episcopal jurisdiction in the diocese of Worcester during a vacancy in that see.

When thus removed from his residence at Lambeth, Tayler still kept up an intimate correspondence with his patron, and is said to have assisted, though it could not have been officially, in preparing the revised edition of the Book of Common Prayer, which was published in 1552.‡ He probably made private suggestions to Cranmer, which the latter may have asked of his old chaplain, in "his great care and study" to set forth a book, which, while it conciliated reasonable opponents, might still retain the essential features of the Primitive faith and practice.

But in spite of all his manifold employments, he appears to have resided for the most part amongst his flock at Hadleigh, maintaining by his pastoral activity the reputation, which the town had previously acquired of seeming rather "an university of the learned than a towne of cloth-making or labouring people," and endearing himself to the hearts of his parishioners by the gentle kindliness and unaffected cheerfulness of his disposition. Cheerfulness, indeed, was so prominent a feature in his character, that he is described

* *Cooper's Athenæ Cantab.* I question whether Mr. Cooper is right in saying that the king presented Tayler to a Six-preachership. The Archbishop of Canterbury is the patron of those offices.

† There were 32 members of the Commission. Tayler is called "Tylor of Hadlee" in Edward the Sixth's Journal, *Burnett's Reform.* vol. iv, p. 227. See

also *Lathbury's History of Convocation*, p. 181. The work drawn up by them, *Reformatio Legum*, was not, however, printed till 1571, in consequence of the death of Edward.—It was then printed by Day, with a preface by John Foxe, the Martyrologist.

‡ A Taylor was one of the compilers, but it was Taylor, Dean of Lincoln.

by Fuller, as having had, of all the martyrs, "the merriest and pleasantest wit;"* and in another place the same writer adds that "smiling constantly" was exhibited in "pleasant Tayler."†

The early death of Edward the Sixth interrupted his career of usefulness and happiness; and on his resisting an attempt uncanonically made by the "parson of Aldham" to re-introduce the Mass into Hadleigh Church soon after the accession of Queen Mary, he was reported to Gardiner, Bishop of Winchester and Lord Chancellor, and by him summoned "to come and appear before him on his allegiance to answer such complaints as were made against him." Nothing daunted, Tayler obeyed the summons, though persuaded by his friends to fly. Unlike the miserable Shaxton, he was ready to die, if need be, rather than recant, and never swerved for a moment from his fixed determination; but I must here observe that it was not on the mere negation of Romish error that he took his stand. He was not that champion of vague and undefined Protestantism, which some are disposed to reckon him; but he cherished the faith of the Reformed Church of England, as set forth in the Book of Common Prayer, much in the same way that we have it now; and that "form of sound words" he was determined to "hold fast" at whatever cost. To a certain extent, as I have said, he had been engaged in preparing it, and now at the most solemn period of his life he publicly proclaimed his unbounded admiration of it, as "a booke set forth with great deliberation and advice of the best learned men in the realm, and authorized by the whole parliament, and received and published gladly by the whole realm; which booke was never reformed but once; and yet by that one reformation it was so fully perfected according to the rules of our Christian religion in every behalf that no Christian could be offended with anything therein

* *Church History*, vol. iv., p. 195, "It is also observable," he says at p. 199, "that married people, the parents of many children, suffered death with most

alacrity. Mr. Rogers and Mr. Tayler may be the instances thereof."

† *Worthies*, vol. iii., p. 164.

contained.”* That book was his solace and his stay during the hours of his long imprisonment; in the language of that book he daily expressed to God the longings of his faithful and troubled soul; and when at last he was condemned by Gardiner (whose zeal is supposed to “have been quickened by the desire to obtain possession of Tayler’s patrimonial estate†) to be burnt to death, as a heretic, he “gave to his wife a copy of that book”—“a book of the Church service set out by K. Edward,”‡ as next to the Bible the most precious legacy which he could leave her.

And it is very interesting to notice how those, who inherited his virtues and his name, or were by marriage closely connected with his family, appealed amidst the disorders of the succeeding century, to this his testimony in favour of a book which was then cast out as evil. His illustrious descendant, Jeremy Taylor, “a spirit more than worthy of his name,”§ quotes it in the “*Preface to the Apology for authorized and set forms of Liturgy*,”|| and observes

“The zeal which Archbishop Grindal, Bishop Ridley, Dr. Tayler, and other holy martyrs and confessors, in Queen Mary’s time, expressed for this excellent Liturgy before and at the time of their death, defending it by their disputations, adorning it by their practice, and sealing it with their bloods, are arguments, which ought to recommend it to all the sons of the Church of England for ever, infinitely to be valued beyond all the little whispers and murmurs of argument pretended against it.”

* “In the Communion Service new words were substituted at the delivery of the Elements. In the Book of 1549, the words were “The Body of our Lord Jesus Christ which was given for thee preserve thy body and soul, &c. ;” and in the revision they were “Take and eat this in remembrance that Christ died for thee,” &c. This was undoubtedly a modern form, while the former was the ancient one. Prayers for the dead were omitted; all second Communions were discontinued. The Ten Commandments were introduced and the Sentences, Confession, and Absolution at the commencement of Morning Service. There were various changes in the arrangement of the Book; several rubrics were altered or omitted, and some were added. To some persons the changes, especially in the Commu-

nion office, have appeared to be a concession on the part of the Reformers to foreign influence against their own judgment; yet it is clear that no such importance was attached to them at the time, since the New Act of Uniformity declares that the concessions were merely of the strong to the weak in matters of no moment.”—*Lathbury’s History of the Prayer Book*, p. 33.

† *Bishop Heber* states that he succeeded in his object: “and had begun to build a mansion on the property, which at his decease he left unfinished.”

‡ *Foxe’s Acts and Monuments*.

§ *Blunt’s Sketch of the Reformation*, p. 277.

|| *Works, Heber’s Ed.*, vol. vii., pp. 304-305.

And again, Bishop Prideaux, whose authority on this point is quite as strong, for he married the granddaughter of Rowland Tayler, the child of that very "Mary," whose last interview with her father is so touchingly described by Foxe,—“Hee took his daughter Mary in his armes ; and he, his wife, and Elizabeth (another daughter), kneeled down and said the Lord’s Praier.....and then he kissed his daughter Mary, and said “God bless thee and make thee his servant,”—Bishop Prideaux thus addresses his two daughters in the dedication prefixed to his *Euchologia*,* when urging them to follow the example of their mother’s diligence in prayer :

“I may not omit one passage of that famous Martyr, Dr. Rowland Tayler (which you should take the more with you, because by your mother you are lineally descended from him): the chain of pearl he only left your great† grandmother, his dear wife, (when he last parted with her to suffer martyrdom), was not other but the Book of Common Prayer, in contriving of which he had a hand, and which he used only in his imprisonment, as holding that Book (above all other, next the Bible) the most absolute Directory for all his effectual devotions. The same book commend I unto you and yours (my beloved daughters), as fitted for your use and most complete and warrantable for the grounds it stands upon.”

To my mind, these extracts are very important and impressive, especially the latter, which proceeded from “an

* *Euchologia, or The Doctrine of Practical Praying, being a legacy left to his Daughters, &c.* I have consulted the reprint of the Edition of 1660 by the Rev. Dr. Cornish, Oxford, 1841.

Dr. Prideaux was born at Stowford, Devon, in 1578, and became Fellow and Rector of Exeter College, Oxford, Chaplain to James the First and Charles the First, Regius Professor of Divinity at Oxford and ultimately, in 1641, Bishop of Worcester. He was a great sufferer both in his property and in his affections for Charles’ sake. He was plundered of his goods and his elder son Col. William, (the great grandson of Rowland Tayler,) fell in the battle of Marston Moor. The Bishop died at Breedon 20th July 1650,—*Walker’s Sufferings of the Clergy*, vol. ii. p. 78 and *Dr. Cornish*.

The two daughters mentioned in the text, Sarah and Elizabeth, the only survivors of nine children, severally married Wil-

liam Hodges, Archdeacon of Worcester and Vicar of Bampton, Oxfordshire, and Dr. Henry Sutton, Rector of Breedon, Worcestershire. Both of these gentlemen were staunch in their loyalty and suffered for it—*Walker*, vol. ii, pp. 80 and 372. I have not been able with the opportunities I have had, to trace the pedigrees of these families ; but should any of my readers have any information on the subject I shall be very much obliged if they will be kind enough to communicate it to me.

† “Great” says Dr. Cornish “must here be taken as an epithet ; for she was their grandmother, the Bishop having married her daughter Mary,” but Dr. Cornish must be wrong, for Mary Tayler was born before 1555, and Bishop Prideaux not until 1578.—I wish that I could trace the descent of Mrs. Prideaux from Rowland Tayler.

aged careful father," fast sinking into the grave (he was then three score years and ten), but anxious before he left this world to establish his "dear daughters" in the same love for Prayer and the Prayer Book, which their departed mother had exhibited, and their illustrious great grandfather had maintained, even unto death. But I must not linger here; I must not dwell at length on any more of the particulars of a history, which is full of interest throughout, until it closed, like that of St. Polycarp,* amidst the Martyr's own flock and the scenes of his pastoral activity. Many of you, I do not doubt, are already acquainted with its more striking features, but for the sake of those who do not know them, I will quote the admirable summary of Mr. Blunt.†

"We will not enter into all the details of this thrice-told tale of sorrow; his pastoral faithfulness, his successful teaching, so that his parish was remarkable for its knowledge of the word of God; his efforts to introduce to each other rich and poor, by taking with him in his visits to the latter some of the more wealthy clothmakers, that they might become acquainted with their neighbours' wants and thus be led to minister to their relief; his bold defiance of the (Roman) Catholic Priest, whom he found in possession of his Church, surrounded by armed men and saying mass; his reply to John Hull, the old servant who accompanied him to London, when he was summoned there before Gardiner, and who would fain have persuaded him to fly;—his frank and fearless carriage before his judges; his mirth at the ludicrous apprehensions he inspired in Bonner's Chaplain, who cautioned the Bishop, when performing the ceremony of his degradation, not to strike him on the breast with his crosier staff, seeing that "he would be sure strike again"; his charge to his little boy, when he supped with him in prison before his removal to Hadley, not to forsake his mother when she waxed old, but to see that she lacked nothing; for which God would bless him and give him long life on earth and prosperity; his coming forth by night to set out upon his last journey; his wife, daughter, and foster-child, watching all night in St. Botolph's Church porch, to catch a sight of him as he passed; their cries when they heard his company approach, it being very dark; his touching farewell to them and his wife's promise to meet him again at Hadley; his taking his boy before him on the horse on which he rode, John Hull lifting him up in his arms; his blessing the child and delivering him again to John Hull, saying, "Farewell, John Hull, the faithfullest servant that man ever had"; the pleasantries, partaking indeed of the homely simplicity of the times, with which he

* There are several points of resemblance between these two martyrdoms. See *Jacobson's Patres Apostolici*, vol. ii.,

pp. 562-617.

† *Sketch of the Reformation in England*, pp. 275-277.

occasionally beguiled the way; the joy he expressed on hearing that he was to pass through Hadley and see yet once before he died the flock whom God knew he had most heartily loved and truly taught; his encounter with the poor man, who waited for him at the foot of the bridge with five small children, crying, "God help and succour thee, as thou hast many a time succoured me and mine"; his enquiry when he came to the last of the Almshouses after the blind man and woman that dwelt there; and his throwing his glove through the window for them with what money in it he had left; his calling one Joyce to him out of the crowd on Aldham Common, to pull off his boots and take them for his labour seeing that he had long looked for them; his exclaiming last of all with a loud voice, as though the moral of his life had been conveyed in those last parting words, "Good people, I have taught you nothing but God's holy word and those lessons that I have taken out of God's blessed book, the Holy Bible, and I am come hither this day to seal it with my blood":—these and other incidents of the same story combine so many touches of tenderness with so much firmness of purpose, so many domestic charities with so much heroism, such cheerfulness with such disaster, that if there is any character calculated to call forth all the sympathies of our nature, it is that of Rowland Tayler."

Two interesting memorials of him remain amongst us. The one, is a brass tablet in the Church (which I have described already), and bearing the following inscription, in black letter :

Gloria in altissimis Deo.
 Of Rowland Taillor's fame I shewe
 An excellent Devyne,
 And Doctor of the Civill Lawe,
 A preacher rare and fyne;
 Kinge Henrye and Kinge Edward dayes
 Preacher and Parson here,
 That gave to God contynuall prayse
 And kept his flocke in feare.
 And for the truthe condempned to dye
 He was in fierye flame,
 Where he received pacyentlie
 The torment of the same.
 And strongelie suffred to thende
 Whiche made the standers by
 Rejoyce in God to see theire frende
 And pastor so to dye.
 O Taillor were thie myghtie fame
 Uprightly here inolde,
 Thie deedes deserve that thie good name,
 Were syphered here in golde.
 Obiit Anno. dm. 1555.

2

N^o. 1.

1555
D. TAYLER IN DE
FENDING THAT
WAS GOOD AT
THIS PLACE LEFT
HIS BLODE

M I A A M . B V A +

Benedictum

8
12
59.

The other is a rough unhewn stone, on Aldham Common, about two feet long, nearly a foot high, and fourteen inches wide, and these words have been rudely cut in Roman characters upon it:

1555.

D. Tayler in de
fending that
was good at
this plas left
his blode.

How long this stone has lain there is not exactly known, but the style of the letters makes it probable that it was placed there at the close of the 16th or at the beginning of the 17th century. The ground, on which it stands, was formerly part of a Common, which, however, was inclosed in 1729; and the earliest notice of the stone, which I have been able to discover, exists in the Minute Book of the Trustees of the inclosed land. Amongst the first resolutions therein recorded, it was "agreed (July 16, 1729,) that the land be not plough'd within a rod round Dr. Taylor's monument"—a stipulation, which is still entered, I believe, in all leases to incoming tenants. In 1739, there is a charge in the accounts "For putting up Dr. Taylor's monument upon Aldham Common, 18*l.* 14*s.*;"* and in the year 1740, another charge occurs, "For the repair on Dr. Taylor's monument, 00*l.* 5*s.* 3*d.*"; and another item, in 1781, shews, I think, what the monument, previously said to have been "put up," consisted of: "Bill for painting Dr. Taylor's stone and iron rails round the same, 5*s.*:" for I infer from this that, as the stone had existed there before, all that was done in 1739 was the surrounding of that stone with iron rails. And this inference is confirmed by a portion of the speech, which was addressed by Dr. Drake to the Trustees in 1818, when he seconded a motion of the then Rector, Dr. Drummond, for erecting a larger monument close to the

* It is said in *Heber's Life of Jeremy Taylor*, Note C. but I think the statement must be wrong, that this stone was first

enclosed by iron rails in 1721. The authority given is *Nichols's Illustrations of Literary History*, vol. iii, p. 436.

ancient stone, which should bear an inscription relating the great object, for which Dr. Tayler was content to leave "his blode" at that "plas:"—

"Nearly three centuries have elapsed since, without any other *local* record of an event so highly honourable to this parish than the *rude block of stone* with which we are all familiar."

In consequence of this movement on the part of Dr. Drummond, a pyramidal monument was erected by public subscription, in 1818, at the cost of 25*l.*, and the following verses were painted on it:

"Mark this rude stone where Taylor dauntless stood,
Where zeal infuriate drank the Martyr's blood ;
Hadleigh ! that day how many a tearful eye
Saw thy loved Pastor dragg'd a victim by ;
Still scattering gifts and blessings as he past,
To the blind pair his farewell alms he cast ;
His clinging flock e'en here around him pray'd
'As thou hast aided us be God thine aid.'
Nor taunts, nor bribe of mitred rank, nor stake,
Nor blows nor flames his heart of firmness shake.
Serene—his folded hands, his upward eyes,
Like holy Stephen's, seek the opening skies ;
There fix'd in rapture, his prophetic sight
Views Truth dawn clear on England's bigot night.
Triumphant Saint ! he bow'd and kissed the rod,
And soar'd on Seraph wing to meet his God."

A wide-spread notion prevails that these lines were written by Dr. Drake, who was a physician and literary gentleman of some eminence, then residing in the town ; but I have been told on very good authority that if Dr. Drake had any hand in them at all, all that he did was to revise them and suggest a few slight verbal alterations. The Rector of the parish, Dr. Drummond, was the author ; he claims the authorship in the MS. book belonging to the Living, and this of itself ought to be sufficient ; but Dr. Drake, in the speech* from which I have already quoted, thus plainly sets the question of authorship at rest :

"Every one must allow that in the very spot, which witnessed the

* A copy of this speech in Dr. Drake's the Rectory.
own handwriting is amongst the MSS. at

transaction, something more is required, something to inform the passing traveller of what occurred on such a memorable day; and it appears to me that the inscription, which our worthy Rector has prepared, expresses very completely what we want, being in fact little more than a detail of the circumstances that took place on the day of Dr. Tayler's martyrdom."*

Tayler was followed in his constancy and in his fate by his Curate, RICHARD YEOMAN. The latter also was a member of the University of Cambridge, and took his degree of B.D. there in 1504.† It has been supposed that he preceded Tayler here, since Foxe states that he "had many years dwelt at Hadley,"‡ and in that case he had probably been Curate to the previous Rector, Dr. Vyall; but I have no evidence to shew to whom it was that he owed any alteration in his religious views. It may be, indeed, that he had learnt to see the unsoundness of many of the doctrines of the Romish system, through "the preaching of Master Thomas Bilney"§ when he visited these parts; it may be too that truer conceptions of the faith grew up gradually in his mind, as in the minds of many others of that period: but at all events he eventually resembled his great Rector, both in his opinions and in his pastoral activity, and was left by him in charge of the parish, when he himself was summoned before Gardiner. He was devout in life, well-versed in the Holy Scriptures, and full of zeal, even after the accession of Queen Mary, in urging the people to be stedfast to the Reformed Faith. He was in consequence deprived of the Curacy by the new Rector, Mr. Newall or Nowell, who superseded Dr. Tayler, and was exposed to such risks from the partizans of Rome, that he fled from Suffolk into Kent. A "Popish Curate" was appointed in his place, but I doubt whether he or the new Rector could have been, at first, in constant residence, for Foxe relates, that there was one "John Alcock, a very godly man, well-learned in the Holy Scriptures (a layman however, and a

* I have also been told by the Archdeacon of Nottingham that these verses were written by Dr. Drummond in his presence.

† *Cooper's Athenæ Cantab.*, p. 176.

‡ *Foxe's Acts and Monuments*, vol. viii. p. 487.

§ *Ibid.*, vol. vi. p. 676.

“shearman by occupation,”) * who (after Richard Yeoman was driven away) used daily to read a chapter and to say the English Litany, in Hadleigh Church.” This circumstance appears to shew that great confusion prevailed in the parish for some time, but we learn that “at length, after the coming of parson Newall, he (Alcock), being in Hadley Church upon a Sunday, when the parson came by with procession, would not move his cap,† nor shew any sign of reverence, but stood behind the font;”‡ and that Newall perceiving him, had him immediately apprehended, and sent to Newgate, where, after a year’s imprisonment, he died “with evil keeping and sickness of the house.”

As for Yeoman he travelled about from village to village in Kent, selling “little packets of laces, pins, points, and such little things,” for the sustenance of himself, his wife and children, until his character being suspected, he was seized and set in the stocks, and would have been more harshly dealt with, if any “evident matter” could have been got up against him. He was released, however, and then having turned his steps once more to Hadleigh, he was secreted by his wife in “a chamber of the towne-house, called the Guild-hall, for more than a year,” his “hands ministering to his necessities” in carding wool, which his wife did spin, but his heart continually intent on the study of the Holy Bible. At length his-hiding place was discovered and at the instance of the unrelenting Newall he was reluctantly committed by Sir Henry Doyle, to the gaol at Bury St. Edmund’s; thence he was removed to Norwich, was there examined (the chief articles alleged against him

* *Ibid*, vol. vi. p. 681, and vol. viii. p. 489-490. A “Mary Alcocke” was baptised here March 23rd, 1558, but the Christian name of her father is not given. There is the same omission in the entry of the baptism of “Robt. Alcock” August 6th, 1564. Other entries shew that there was a family of that name here to whom the Alcocke mentioned in the text may have been related.

† This was at that time, I suppose, an

offence of itself, but towards the end of the Century, the Puritans introduced the irreverent custom of keeping the head covered in the House of God—a custom, which the Bishops actively endeavoured to suppress in the succeeding century. *Lathbury’s Book of Common Prayer*, pp 117 and 172.

‡ It will be remembered that the Font stood at that time, between the second and third pillars on the north side of the nave.

being his marriage and his opinions on the Mass), and refusing to recant, was condemned and burnt, on the 10th of July, 1558. Foxe describes him as "an old man of seventy years," but I think he must have been considerably more than that, and even eighty years and upwards, since, as we have seen, he took the degree of B.D. in 1504.

On the back of the Monument, which was erected on Aldham Common, in 1818, to the memory of Rowland Tayler, the "resisting unto blood" of his like-minded Curate is thus commemorated:

"The Reverend Richard Yeoman, Curate to Dr. Taylor, after a series of the most cruel persecutions, which he endured with exemplary patience and fortitude, suffered martyrdom at Norwich, 10th July, 1558."

But when these evil days had passed away and the Reformed Faith was re-established in the Church of England, divisions unhappily began to manifest themselves amongst those, who had been united in opposition to Romish errors.

On the accession of Queen Mary many English Divines fled for safety into Switzerland and there contracted a violent hatred to all forms and ceremonies, and even to the constitution of the Church according to the Apostolic model. Upon the death of Mary, these refugees returned and distinguished themselves thenceforth by their unruly and impracticable spirit. Amongst them was THOMAS SPENCER, who was destined to become Rector of this parish.

Spencer was born at Wroughton,* in Wiltshire, about the year 1525 or 1526, and was sent at first to the University of Cambridge; but after a little while he was removed to Oxford, and there elected, at the age of fifteen, to a Demyship at Magdalen College. He became Fellow of that Society, 25th July, 1544, but resigned his fellowship in 1547 and then, or soon afterwards, was appointed to a Studentship at Christ Church. In 1552 he was one of the Proctors of the University; but early in the reign of Mary

* *Cooper's Athenæ Cantab.*, vol. i., pp. 558, 296. But if, as his monument states,

he was 47 years old when he died in 1571, he must have been born in 1524.

he became an exile for religion. He appears to have fixed his residence at first at Zurich, for he was there in 1554; but he joined the English congregation at Geneva, on Nov. 5, 1556, and in 1557 he was married at that city, to Alice Agar, of Colchester, widow.

When Elizabeth succeeded to the throne Spencer returned to England, and in 1560* was collated by Archbishop Parker to this living, as successor to Mr. Newall. In the same year he was installed Archdeacon of Chichester, and in right of that office, I suppose, he sat in the Convocation of 1562.

This Convocation was one of the most important in our history, and the fact that Spencer was a member of it justifies me, I think, in classing him with our great men. True to his Genevan principles he was one of the thirty-three members of the Lower House, who subscribed a paper requesting that the Psalms in the Book of Common Prayer should be sung by the whole congregation, or read entirely by the minister; that musical performances and organs should be laid aside; that lay-baptism should not be allowed; that the sign of the cross at baptisms should be omitted; that kneeling at the Holy Communion should be left at the discretion of the Ordinary; that copes and surplices should be laid aside; that the pulpit and desk should be the same in form; that the clergy should not be compelled to wear particular gowns and caps; and that Saints' days should not be observed; but these articles, which would have caused much confusion in the Church, were fortunately rejected by the majority.†

But the chief act of this Convocation was the establishment of "the Articles of Religion," in that form in which we have them now. As sanctioned by the Convocation of 1552 they had been 42 in number; but, besides being

* Mr. Cooper thinks it was in or about 1562, but I have followed the date given by Dr. Wilkins, in his MS.

† *Lathbury's History of Convocation*,

p. 166. Spencer's name appears in the list which is given in *Burnett's Reform.*, vol. iv. p. 575, and in *Cardwell's Conferences*, &c., p. 119.

reduced to 39, a few alterations were made in the substance of them in the Convocation of which Spencer was a member. The Divinity of our Saviour was more emphatically asserted in the second article: the explanation of His descent into hell was omitted from the third: it was stated in the sixth that the chapters from the Apocrypha were read "for example of life and instruction of manners," and were not to be applied to "establish any doctrine"; and the Canonical books were also specified: the last paragraph, relating to the law of Moses, was added to the seventh: the declaration that the Lord's Body was "given and received after a heavenly and spiritual manner" in the Lord's Supper was inserted in the 29th; and the 40th, 41st, and 42nd articles of 1552 were entirely expunged. The Articles, thus revised, were then solemnly subscribed by both Houses of Convocation.*

In addition, Nowell's Catechism and Bishop Jewell's Apology were approved by the Convocation, it being the desire of Archbishop Parker to comprise the Articles, the Catechism and the Apology in one volume, to be set forth as the authorised documents of the Anglican Church. At the same time, moreover, the authority of the two books of Homilies was recognised.†

It does not appear that Mr. Spencer was resident at Hadleigh in the early years of his incumbency. The Churchwardens' and Chief Collector's Account Book does not indicate that he was present at any parish meeting before Dec. 27th, 1563, and afterwards his name does not occur again until Oct. 1565; but from that time he seems to have dwelt more constantly amongst his flock. He is first styled "Doctor" in June 1567; and in the summer of 1571 he died and was buried in our Church on July 10th. The entry of his burial in the Register is partly illegible; all that can be deciphered is "Dominus Thomas Sacre Theologie doc...istius ecclesie sepultus instantis mensis."

* See *Burnett's Reform.* vol. iv. pp. 311-317.

† *Lathbury's History of Convocation*, pp. 165-169.

By his will he left 20 marks “to y^e intent y^t it should be employ’d in wood and corn to the use and benefit of the poor inhabitants” of Hadleigh. There is a wooden tablet to his memory on one of the south pillars of the nave, bearing the following inscription:—

Epitaphium Thomæ Spenceri Sacræ Theologiae Doctoris atque hujus Ecclesiæ Pastoris

Granta mihi mater. Me pavit et auxit

Oxonium studiis, Artibus et Gradibus.

Audierat sacri pandentem oracula verbi

Grege Hadleianus per duo lustra meus.

Lustra novem et binos vita durante per annos

Munere ubi functus, funere junctus eram.

An Epitaph upon Thomas Spencer

Doctor of Divinity and paster of Hadleigh.

Two mothers had I : Cambridge shee mee bred

And Oxford her Degrees mee higher led :

A Doctor thence transplanted to this place*

I fed this flock of Christ ful ten years space.

At fourty seven years age God gave mee rest

This Temple was my school, is now my nest.

Sepultus est Julii X^{mo} MDLXXI.

The next distinguished person according to chronological order who was connected with Hadleigh was JOHN BOISE, and we may trace his connection with our town to the influence of our great Martyr.† His father, William Boise, was born and brought up at Halifax, in Yorkshire, and was the son of a Clothier there. He was originally of Michael’s House, Cambridge, took the degree of B.A. in 1534, of M.A. in 1537, and was very probably a fellow of that Society before its dissolution, and was certainly one of the earliest Fellows of Trinity College after its foundation in 1546. In the same year he proceeded B.D. having previously taken Holy orders, but he eventually, though I do not know the exact time, retired into Suffolk, in order it is said to be near

* Mr. Cooper, *Athenæ Cantab.*, thinks this a mistake, and states that Spencer took the degree of D.D. at Cambridge, in 1567.

† *Anthony Walker, in Peck’s Desiderata Curiosa*, from which the statements given in this notice are chiefly taken.

Rowland Tayler. He took a farm at Nettlestead,* intending to live there as a layman; but having married Mirable Poolye, “a gentlewoman of a family very antient and worshipful, yet herself more virtuous, but most of all religious,”† he was persuaded by her in the reign of Queen Elizabeth to resume “the function of the ministry.” He then became, first Curate, and afterwads Rector, of Elmsett‡ near this town, and by and bye Rector also of West Stow, near Bury St. Edmund’s, where he was buried at his death in 1591,—an event which is thus recorded in the parish Register, “William Boise, Cleark, was buried April y^e 23.”§

He was a good scholar, especially proficient in Greek and Hebrew, and he took great pains with the early instruction of his son John, who was born at Nettlestead on January 3, 1559-60, and was the only survivor of his children. A churlish Scotchman used to say that “until a child is four years old, he is no better than a cabbage;” but according to this rule John Boise must have been a very intellectual vegetable, for before he was six he could not only read the Hebrew Bible, but was able also to write Hebrew.|| On the removal of his father to Elmsett, he was sent “to Hadley to schoole,” which is said by his biographer to be only two miles distant from Elmsett, but it is really four. This distance he daily travelled on foot,—a habit which was probably the cause of his being a great walker in his later life.

* Nettlestead is about eight miles from Hadleigh.

† Mr. John Boise tells us of his mother that she had read the Bible over twelve times, and the Book of Martyrs once.

‡ He was presented to Elmsett by the Lord Keeper, probably Sir Nicholas Bacon, who died in 1579.

§ There is a small Brass Plate to his memory, in the Church at West Stow. It was originally fixed in a stone near the pulpit, but having become loose, it was inserted, on the restoration of the Church, in 1850, in the wood-work beneath the new pulpit, by the Rev. W. Pridden. It bears the following inscription:

Halyfax me genuit, Cantabrigia docuit,
Suffolcia audivit, Angina rapuit. Nuuc
Corpus tenet tumulus, Christus animam.
Nomen mihi fuit Gulielmo Boise, obiit 22
Aprilis 1591. Vale, Lector, de illo Ter :
: tulliani frequenter cogita
Fideucia Christianorum
Resurrectio mortuorum.

|| Jeremy Taylor is said to have been only three years old.—*Heber's Life of Jeremy Taylor*, p. vii.

“He went four (eight) miles a day, which being iterated for several years, if we consider to how much it amounts his learning may seem as well for the way it was fetcht as for the purity of it to have come from Athens.”

and it is also remarked that in the way, “he had, to fasten religion in him, Dr. Tayler’s Stake for a morning and evening meditation.”

“When he had served a little apprenticeship in that shop of the Muses” he was sent,—“very early summer fruit,”—to Cambridge and (Hadleigh exercising influence on his own as on his father’s destiny) he took up his residence at St. John’s, because Dr. Still, the Rector of Hadleigh, was then also Master of that College. Such was his proficiency in Greek through the early instructions of his father and the knowledge acquired at our school, as well as through the help of the Greek Professor at Cambridge, Mr. Andrew Downes, that when he had been there only half a year he was elected scholar of the House. He migrated for a time to Magdalen College, when his tutor, Mr. Coppinger, was made Master there, but he afterwards returned to St. John’s, was reinstated in his scholarship and in the end became Fellow and Greek Lecturer, and B.D. The Greek Lectureship he held for ten years, and though he gave his lectures as early as four o’clock in the morning, he always secured crowded audiences. He was not, however, so self-denying as his pupils, for he read in his bed a Greek lecture to such “young scholars, who preferred *antelucana studia* before their own ease and rest.”*

He had intended at one time to pursue the study of Physic, but as he was afflicted with an unfortunate propensity to think himself a victim to all the diseases of which he read,† he gave up that design and took Holy Orders instead, being ordained Deacon at Norwich on the 21st

* *Fuller’s Worthies*, vol. iii. p. 187. But *Anthony Walker* speaks of him as going to the University Library, at Four o’clock in a summer morning and remaining there without interruption until Eight o’clock, p.m.

† But he could shew on emergencies

great resolution and disregard of danger, for happening to have the small-pox, when he was elected Fellow of St. John’s, he caused himself, in order to preserve his seniority, to be wrapped up in blankets, and so carried to the place where the Fellows met.

June, 1583, and Priest, by virtue of a dispensation, on the following day. On his father's death he succeeded to the living of West Stow, in order it would seem to provide a home for his mother; for when she afterwards went to live with her relation Mr. Poolye, he resigned that preferment.

When Mr. Boise was about thirty-six years old, the Rector of Boxworth, in Cambridgeshire, died, and left the advowson of his Living to one of his daughters, with the request that, if it might be procured, Mr. Boise of St. John's would marry her. Mr. Boise being probably of the same opinion as Edward the Sixth, who desired a wife that was "well stuffed,"* went over to see the lady, who was possessed of such a singular dowry, was pleased with, and married her, not being the only one of our great scholars and divines, whose wives have been provided for them in a remarkable way.† He was instituted to Boxworth, the see of Ely being vacant, by Archbishop Whitgift: but the match, which brought him that appointment, did not prove altogether a happy one, though he and his wife ought to have been of homogeneous natures, for, as his biographer states, her maiden name, *Holt*, signified in Dutch the same as his surname, *Bois*, in French, both meaning in our language, *Wood*. She was ignorant of housekeeping; he was devoted to his books; and the result was that he fell into debt and was so dreadfully distressed thereat, that he had serious thoughts of turning to account the activity, which he had acquired in his youthful walks from Elmsett to Hadleigh, by running away from his wife and taking refuge in foreign parts.

"Either upon this or some other occasion there grew some discontent between him and his wife; insomuch that I have heard (but never from himself), that he did once intend to travaile beyond the seas, but religion

* He (Edward the Sixth) notes with dignified displeasure in that depository of his private thoughts, his journal, the presumptuous project of his uncle Somerset, to marry him to his cousin, the Lady Jane Seymour, observing that it was his intention to choose for his Queen, a foreign princess, *well stuffed* and jewelled: meaning that his royal bride should be endowed

with a suitable dower and a right royal wardrobe. *Miss Strickland's Queens of England*, vol. v., p. 101, note.

† Hooker (*Wordsworth's Eccles. Biog.* vol. iii. p. 465.); Bishop Hall (*Works*, vol. i. pp. xviii. xix.); George Herbert (*Wordsworth's Ec. Biog.* iii. 24.) Milton too, when blind, deputed a friend, Dr. Paget, to choose a third wife for him.

and conscience soon gave those thoughts a check, and made it be with him and his wife as chirurgeons say it's with a broken bone; if once well sett, the stronger for a fracture."

He remained at home: but "he forthwith parted with his darling," which, as you will already understand, was not his wife, though his biographer has thought it necessary to add, "I mean his Library, which he sold," to pay his debts. But after no great interval, the fame of his learning—"he was an exact grammarian, having read sixty grammars,"—procured for him a share in the translation of the Bible, which was ordered by King James, in 1604. The portion assigned to him was the Prayer of Manasses and the rest of the Apocrypha; but he is said to have executed also the portion of one of his colleagues. He spent four years in this first service, living the while in St. John's College, Cambridge; and when the rest of the translators had completed their parts, the distinguished honor was conferred upon him of being chosen one of the Committee of Six,* whose duty it was to revise the whole. For this, which occupied him three quarters of a year, he received from the Stationers' Company thirty shillings a week. He was not so fortunate, however, in the next great work in which he was engaged, for though he assisted Sir Henry Savile in translating St. Chrysostom, and "wrote the most learned notes upon it,"† he only received as a recompence one copy of the work. Still it is said to have been the intention of Sir H. Savile, had he lived, to make him a Fellow of Eton.‡

* I have seen it stated that the number was twelve.

† *Walker, Sufferings of the Clergy*, p. 22.—The cost of the paper alone for this work was £2,000.

“It was that Henry Savill, that was after Sir Henry Savill, Warden of Merton College, and Provost of Eton; he which founded in Oxford two famous lectures and endowed them with liberal maintenance. It was that Sir Henry Savill that translated and enlightened the history of Cornelius Tacitus with a most excellent comment; and enriched the world by his laborious and chargeable

collecting the scattered pieces of St. Chrysostome, and the publication of them in one entire body in Greek; in which language he was a most judicious critick. It was this Sir Henry Savill that had the happiness to be a contemporary and familiar friend of Mr Hooker.”—*Hooker's Life*, p. 16. *Ed. Keble's—Works*, vol. i.

‡ “No edition of a Greek author published in the first part of the seventeenth century is superior, at least in magnificence, to that of Chrysostom by Sir Henry Savile. This came forth in 1612, from a press established at Eton, by himself, Provost of that College. He had procured

Nor does Mr. Boise appear to have obtained ecclesiastical promotion according to his deserts. He was appointed by King James, in 1609, to be one of the earliest fellows of Chelsea College—a foundation which the king “intended for a spiritual garrison, with a magazine of all books for that purpose, where learned divines should study and write in maintenance of all controversies against the Papists;”^{*} or, as the same author, from whom I have quoted, says in another place, as “a two-edged sword which was to cut on both sides to suppress papists and sectaries.” In 1615, he was appointed to a Canonry at Ely, by the illustrious Bishop Andrews,[†] and thenceforth usually resided there, going over occasionally to Boxworth. But no higher dignity, such as his talents merited, was conferred upon him.

In his habits he is described as having been very abstemious, eating only two meals, dinner and supper, each day;^{*} but at the same time he was not neglectful of his health. “He was careful almost to curiosity in picking and rubbing his teeth, esteeming that a special preservative of health, by which means he carried to the grave almost an Hebrew Alphabet of teeth.”[§] He was very punctilious also in observing the three rules of Dr. Whitaker, always to read standing, never to study at a window, and to avoid going to bed with cold feet: and the effect

types and pressmen in Holland, and three years had been employed in printing the eight volumes of this great work; one which both in splendour of execution and in the erudition displayed in it by Savile, who had collected several manuscripts of Chrysostom, leaves immeasurably behind it every earlier production of the English press. The expense, which is said to have been eight thousand pounds, was wholly defrayed by himself, and the tardy sale of so voluminous a work could not have reimbursed the cost.’—*Hallam's Literature of the Middle Ages*, vol. ii. p. 277. Mr. Hallam adds in a note, “The copies sold for £9 each; a sum equal in command of commodities to nearly £30 at present, and from the relative wealth of the country to considerably more.....

The principal assistants of Savile were Matthew Bust, Thomas Allen, and especially Richard Montagu, afterwards celebrated in our Ecclesiastical History as Bishop of Chichester, who is said to have corrected the text before it went to the press.”

^{*} *Fuller, Church Hist.* vol. v. pp. 387 and 405.

[†] He was a Prebendary of the first stall, but his name appears on the list of Prebendaries of the second stall in the same year.

[‡] Some of the learned men, however, of this period, were even more abstemious. See *Fell's Life of Hammond*.

[§] There are twenty-two letters in the Hebrew Alphabet, and thirty-two permanent teeth in a human jaw.

of attention to these sanitary precepts was so good, that when he died at an advanced age, his brow is said to have been free from wrinkles, his sight quick, his hearing sharp, his countenance fresh, and his body sound.

He instituted a sort of Clerical Club in the neighbourhood of Ely, where he commonly resided, for he "entered into an agreement with the neighbouring clergy, to meet every Friday at one of their houses, to give an account of their studies." He was very diligent in prayer, praying even when indulging in his favourite pastime of walking, and preferring frequent and short to long prayer. He preached extempore and, though he was so learned, plainly; for he was wont to compare the poor and ignorant to the weak in Jacob's flock,* which were not to be overdriven.

He had seven children by his wife, who died before him, and was buried at Ely. Though there had once been a "discontent" between them, he cherished her memory with affection, and when his own end was drawing on he caused himself to be removed into the room where she had died, that thence his own spirit also might depart. He was taken away from the evil to come on Jan. 14, 1643,† being 83 years and 11 days old, and on the 6th of Feb. following he was buried in the Cathedral Church of Ely, but no memorial marks his grave.‡

He left behind him a great mass of MSS., but only one of them was published. It was entitled "*Johannis Boisii veteris interpretis cum Beza aliisque recentioribus Collatio in iv Evangeliiis et Actis Apostolorum*," London, 1655, 4to, and the object of it was to defend the vulgate version of the New Testament.

Mr. Boise made acquaintance at our School with one at least, if not with more, of kindred talents and pursuits, and destined to attain, like himself, to high literary distinction. That one was a native of Hadleigh and he carried (as Fuller

* *Genesis*, xxxiii, 13.

† *Walker in Peck's Desid. Cur.* states that "he survived the Prayer Book but eleven days," but this must be incorrect,

for the Prayer Book was not abolished till Jan. 3, 1645,—two years afterwards,

‡ *Bentham's Hist. of Ely Cathedral*.

remarks with his usual quaintness) “superintendency in his surname,”* JOHN OVERALL, and what is more, he eventually attained the office which was foreshadowed by his name. He was born in Hadleigh, in 1559-60, five years after the martyrdom of Tayler, and only a few months after the birth of Boise, for according to the entry in our Register, he was baptized on March 2nd of that year, “John Overall, s. to George.”† His kindred seem to have been rather numerous here, and to have occupied a respectable position, for the name occurs often in the Registers, and it is stated on one of the Monuments in the Church, on the south pier of the chancel arch, that John Gaell, the first Mayor of Hadleigh, married a niece of his; but I have not discovered either from the Churchwardens’ and Collectors’ Book or from any other records, that any of them ever held a high public office in the town.

Having received his early education at our School, he was matriculated on June 15, 1575 as a member of St. John’s College, Cambridge, led thither probably by the same motive which influenced young Boise—the fact that Dr. Still, then Rector of Hadleigh, was Master of the College. In later years, after he had acquired fame, the authorities of St. John’s were accustomed to point with pride to a rude autograph on the leaden roof of their College Chapel, “Joh. Overall, 1577, ætatis 18,”; but he did not long continue at St. John’s, for on his friend Dr. Still being appointed to the Mastership of Trinity, he migrated thither and was elected to a scholarship in 1578. In 1578-9 he took his B.A. degree, on Oct. 2nd 1581 he was admitted a minor Fellow, a major Fellow on the 30th of the following March, 1582, and in the same year, he commenced M.A. In 1583 he was appointed deputy to the Public Orator; and amongst

* *Church Hist.*, vol. v. p. 483.—I must here express my most grateful thanks to C. H. Cooper, Esq. F.S.A. of Cambridge, for the use of his MS. notes relating to Bishop Overall and Dr. Alabaster, and the hope that he will not think I have borrowed too largely from them. I must refer to the forthcoming volume of his

Athenæ Cantab. for the authorities on which these memoirs rest beyond the authorities which I have myself consulted.

† I suspect that he must have been the youngest child. The burial of a George Overall is mentioned in the Register on July 11, 1561.

his pupils, while resident at Trinity, was the celebrated Earl of Essex, the future favorite of Queen Elizabeth.* In 1591 he proceeded B.D. and was presented by the College to the Vicarage of Trumpington, near Cambridge; on the 24th Feb. 1591-2 he was also appointed by, Sir Thomas Heneage, to the Vicarage of Epping, Essex; on the 4th Dec. 1595 he was elected at the early age of thirty six to the important office of Regius Professor of Divinity, vacant by the death of the learned Dr. Whitaker,† and in 1596 he became D.D.

His career, indeed, was unusually progressive, few years passing without bringing him an increase of preferment. In 1597-8 he was elected to the Mastership of St. Catherine's Hall, the Court having reversed the decision of the Vice-Chancellor in favour of Dr. Robson of St. John's, who had obtained an equal number of votes from the electing Fellows;‡ on Feb. 17, 1602-3, he was instituted to the Rectory of Clothall, Herts; and on the 29th of May following, he was appointed by Queen Elizabeth, to whom he had been Chaplain, to the Deanery of St. Paul's, succeeding in that office Alexander Nowell, Principal of Brasenose College, Oxford, and author of the celebrated Catechism which bears his name. In Jan. 1603-4, he was nominated by King James the First to be one of a Committee of Divines, § to hold a conference at Hampton Court with the leaders of the Puritan party, and took an active part in the discussion which ensued, especially in reference to the extreme Calvinistic tenet, that the elect even when they have committed grievous sins, "remained still just or in a state of justification before they actually repented of those sins."|| Some few

* *Goodman's Court of James I.* vol. i. p. 145.

† "He lost the health of his body in maintaining that the health of the soul could not be lost," for he caught a "burning fever," chiefly through attending a conference at Lambeth, about "the unhappy controversy, whether justifying faith may be lost."—*Fuller's Holy State*, p. 62.

‡ *Fuller's Worthies*, iii. p. 170, thus

represents the matter, "afterwards by the Queen's absolute mandate, (to end a contention betwixt two co-rivals,) not much with his will, he was made Master of Catherine Hall; for, when Archbishop Whitgift joyed him of the place, he returned that it was *terminus diminuens*, taking no delight in his preferment."

§ *Fuller, Church Hist.* vol. v. p. 266.

|| *Ibid*, p. 283, and *Cardwell's Conferences*, p. 186.

changes and concessions were the result of this conference : the rubrics in the office for private Baptism were altered so as to restrict the administration of that Holy Sacrament, to the minister of the parish or some other lawful minister ; the title "Confirmation" was explained as the "laying on of hands upon children baptised and able to render an account of their faith" ; some changes were made in the lessons from the Apocrypha ; the prayer for the Royal Family and the occasional thanksgivings for rain, &c., were inserted ;* but what is more to my present purpose, Overall was commissioned to draw up the explanation of the Holy Sacraments, which was appended by royal authority† to the Catechism, and was afterwards, in 1661, with two emendations, confirmed by Convocation and by Parliament ;‡ so that here again, in the latter half of the Church Catechism, Hadleigh was connected with the compilation of the book of Common Prayer. Nor was this all : a resolution was agreed to at this conference that there should be a new translation of the Holy Bible ; and when, in 1607, a body of translators was appointed for that purpose, Overall was included in their number, as one of the committee, who were to meet at Westminster, to translate the Pentateuch.§ Thus, he was the second person that had received his early education in our town, who was engaged in that great work.

In Jan., 1604-5, Overall was instituted to the Rectory of Therfield, Herts, on his own nomination I conclude, for that living is in the gift of the Dean and Chapter of St. Paul's. In Jan., 1605-6, he was elected Prolocutor of the Lower House of Convocation,||—(an office which he continued to hold until 1610)—and he almost immediately drew up¶ the

* *Cardwell's Conferences*, p. 144.

† This authority arose from the undefined power of the Crown in Ecclesiastical matters, as well as the statutable power granted by the Acts of Supremacy and Uniformity, in 1559.

‡ *Procter's History of the Prayer Book*, pp. 88 & 369. The first part of the Catechism is almost word for word the same as it was when inserted in the first Prayer Book of Edward the ixth (1549)

by the Reformers.

§ *Fuller's Church Hist.*, vol. v., pp. 370-375.

|| *Lathbury's History of Convocation*, p. 209.

¶ It is supposed by some, however, that Archbishop Bancroft had the chief hand in framing this book: *Preface to the Edition in the Anglo-Catholic Library*, p. 10.

celebrated "Convocation Book," which bears his name. The occasion of its being written was the Gunpowder treason, and the principles which were then advocated by Jesuits in regard to Kings;* and its chief design was to shew the independence of the Church of England of the See of Rome, and the duty of submission to the established government. It passed through Convocation in 1606, but the king, misliking some of the expressions it contained†, requested that it might not be presented to him for confirmation, and thus it is possessed of no authority. In 1607 Overall resigned the Mastership of St. Catherine's, and the Regius Professorship of Divinity at Cambridge in order, I suppose, that he might reside more closely at his Deanery. There, at all events, he was accustomed to gather round him the learned and the good, for it is said in *Barwick's Life of Bishop Morton* that when

"any business brought him (Dr. Morton) thither (London) he was importuned by his worthy friend Dr. Overall, Dean of St. Paule's to take his lodging in the Deanery house. And this gave him an opportunity of a very early acquaintance with that very learned and judicious scholar Monsieur Isaac Casaubon, who being then newly come out of France was likewise (as his great merits required) very freely and hospitably entertained and lodged there by the said Dean."‡

And there also, I infer from a passage in the same work, he used to enjoy the acquaintance of a future Rector of his native town, Dr. Thomas Goad, who was at that time Chaplain to Abbott, Bishop of London, and who afterwards wrote the epitaph on Casaubon's monument, in Westminster Abbey.

In May 1610, Overall, like Boise, was appointed by the King to be one of the earliest fellows of Chelsea College; and such was his reputation that when the primacy became vacant, in 1611, by the death of Bancroft, the eyes of many of the Clergy were turned towards him in the hope that he,

* *Ibid.*, pp. 213-216. These were fostered by Parsons and Campian, the Jesuits who set up the Roman schism in England after the Reformation. They contended that Kings might be deposed by the Pope, on the ground of difference of religion.

† This book, when afterwards published by Sancroft, afforded justification to Sher-

lock for leaving the Jacobites and taking the oaths to the Government of William the Third.—*Burnett's History of his own Times*, vol. iii., p. 294. The original MS. is preserved in the Episcopal Library at Durham, having probably been placed there by the founder, Bishop Cosin.

‡ *Barwick's Life of Bishop Morton*, prefixed to Morton's *Λεγονικς*, p. 73.

like Parker, would be elevated from the priesthood to the highest office in the English Church, and it was thought by no mean authority, that if that dignity had been conferred on Overall or Andrews, the Church would have escaped the difficulties by which it was afterwards overtaken;* but the choice of James fell on Abbott, and the great merits of our townsman were for a season overlooked. On the 24th March, 1613-14, however, he was nominated to the See of Coventry and Lichfield, and consecrated Bishop of that Diocese on the 4th of the following May; and four years afterwards, 21st May 1618, he was translated to the See of Norwich.† But he did not long survive the change, for on the 12th of May, (a month remarkable for the high preferments which it brought him,—he was made Dean of St. Paul's, in May 1603; Bishop of Coventry and Lichfield, in May 1614; and of Norwich, in May 1618,) he died at Norwich and his spirit was exalted, as we trust, to a far higher dignity. His body was buried on the next day on the south side of the choir of his own cathedral; and fifty years afterwards, when the troubles of the Rebellion had been surmounted, a monument bearing his bust and his arms (O., a cross patée between four annulets G.), in bas relief, and the following inscription, was erected to his memory on one of the south pillars of the choir, by his former Secretary, Bishop Cosin,‡ who cherished to the last an affectionate remembrance of his early patron.

* *Lord Clarendon—Rebel.* i. p. 156. quoted in *Fuller's Church Hist.* vol. v. p. 405, and *Hook's Ecclesiastical Biography*, vol. i. p. 12.

† He was succeeded at Coventry and Lichfield, by his friend Bishop Morton, who was translated thither from Chester, at the motion of Bishop Andrews. *Barwick's Life of Morton*, p. 84.

‡ Cosin was a native of Norwich, but his family came originally from Foxearth. He was appointed Librarian to Bishop Overall when he was about 20 years of age, having been introduced to Overall by a Mr. John Heyward. At all events I have found this item in the list of Cosin's benefactions.—“To the children of Mr. John Heyward, late Prebendary of Litch-

field, as a testimony of gratitude to their deceased father, who in his Lordship's younger years placed him with his uncle, Bishop Overall, twenty pounds apiece.” *Appendix to the Life of Cosin*, prefixed to his works in the Anglo-Catholic Library. p. xxxii.

This Mr. John Heyward must, I presume, have been a son of Overall's sister Susanna, who married a Ralph Hayward, (who, judging from the Registers, was a resident in Hadleigh) and brother to Rose Hayward, who became Sep. 25, 1587, the first wife of John Gaell, the first Mayor of Hadleigh and a Clothier. A “John Heyward son to . . .” was baptized Nov. 10. 1565; another John Heyward, son to “Rafe” on Aug. 17, 1585.

Deo
Ter Opt. Max.
Sacrum
et

Memoriæ non perituræ
R. Patris ac Domini D.D. Joh. Overalli,
Viri undequaque doctissimi et omni encomio majoris
Qui in Regia Cantabrig. Academiæ Cathedra
Et professione S. Theologiæ D.D. Whitakero
Successit, Aulæque Catherinæ ibidem præfuit.
Postea Decanatum S. Pauli, Londin., Episcopatum
Etiam Lichfield., ac tandem hanc sedem Norvicensem
Rexit et Sexagenarius obiit 12^o Maii A.D. MDCXIX.

Posuit
Joh. Cosin
Ejusdem R.P. D.D. Overalli
Olim Secretarius Domesticus
Et devotissimus discipulus
Nunc vero Episcopus Dunelm.
Ann. Dom. MDCLXIX.*

I have seen it stated that Bishop Overall married Elizabeth Culson, and certainly there is the following entry in our Marriage Register, for 1604 :

November 11. John Overall, Sing.
Elizabeth Culson, Sing.

But I believe that the bridegroom, here spoken of, was another John Overall, who was baptized on Sept. 27, 1579. The Bishop married Anne, daughter of Edward Orwell, of.....in the county of Lancaster, but he left no issue.

There is a portrait of the Bishop at Durham Castle, which has been engraved by Hollar and R. White, and a copy of Hollar's engraving is prefixed to the Edition of the "Convocation Book," in the *Library of Anglo-Catholic Theology*. The countenance is grave, handsome, and intellectual.

Having thus traced the career of Overall, I will turn to a brief consideration of his merits, which will afford an explanation of that continuous stream of preferment by

* The cost of this monument was £20 in those days: "To the Cathedral of Norwich whereof the one half to be bestowed on a marble tablet, with an inscription in memory of Dr. John Over-

all, sometime Bishop there, the rest for providing some useful ornaments for the Altar, forty pounds." *Life of Cosin*, as above.

which he was carried on. All the writers, whom I have been able to consult, are unanimous in strong expressions of admiration at his talents and his learning. Thus he is styled "a prodigious learned man,"*—"learned and judicious,"†—"one of strong brain to improve his great reading, and accounted one of the most learned controversial divines of his days,"‡—and "one of the most profound school divines of the English Nation";§ and I may suitably mention here, as an illustration of the custom of the learned of that date, that on one occasion when he had to preach before the Queen (Elizabeth), he professed to the father of Fuller that he "had spoken Latin so long, it was troublesome to him to speak English in a continued oration."|| It is very remarkable, however, that comparatively speaking, little fruit of his great learning and abilities remains to us. He led the opinions of some of his most illustrious contemporaries, such as Bilson, Andrews, Montague, and Cosin; he was the means of introducing into both the Universities a better system of theology,¶ but he left behind him no great work to which we can now appeal as an authority. Probably the arduous duties of his various stations, especially the preparation of the "Convocation Book," and the translation of the Holy Bible, occupied the best days of a life which was not long, but still the following list of his writings both in MS. and in print, will shew that he was far from being idle.

1. Prælectio cum Regii Professoris munus peteret post Dominum Doctorem Whitakerum. MS. Univ. Lib.—Cambr. Dd. 3. 85 art. 5. Gg. 1. 29. f. 69.—73a. MS. Harl. 750. art. 10. 12. The prelection is followed by an account given in the first person of the manner in which Dr. Overall was interrupted by the Moderator, Dr. Playfere, and of the discussion which ensued.
2. Quæstiones propositæ in publicis comitiis quando Theologiæ Doctor effectus est, viz. (1) Sola imputatione

* *Camden*

† *Bishop Hall's Works*, vol. x., p. 481.

‡ *Fuller's Church Hist.*, vol. v., p. 483.

§ *Fuller's Worthies*, vol. i i., p. 170

|| *Ibid.*

¶ *Fuller's Church Hist.*, vol. v., p. 483. Note by Rev. J. S. Brewer.

obedientiæ Christi per fidem peccatores justificantur ad salutem. (2.) Fidelis ex fide certus esse remissionis suorum peccatorum et potest et debet. MS. Univ. Lib., Cambr. Gg. 1. 29. f. 57-63. MS. Harl. 750. art. 11. A set of Elegiac verses on each of these subjects is introduced.

3. Quæstio, utrum animæ Patrum ante Christum defunctorum, fuerint in Cœlo? MS. Univ. Lib. Cambr. Gg. 1. 29. f. 16-37. Printed in Ricardi Montacutii Apparatus ad Origines Ecclesiasticas, Oxford, fol. 1635. The question was discussed in a disputation with Mr. Howes, of Queen's College, and Dr. Some in July 1599.
4. An explanation of Baptism and the Lord's Supper added to the Church Catechism.
5. Orationes, (a) In vesperiis Comitiorum, 1599; (b) In die Comitiorum, 1603; (c) Pridie Comitiorum, Junii 30, 1606; (d) In die Comitiorum Julii 1, 1606. MS. Univ. Lib., Cambr. Gg. 1. 29. f. 87-107 a.
6. Præsentatio Prolocutoris D.D. Ravis in Convocatione Londini habita Mar. 23. 1603. MS. Univ. Lib., Cambr. Gg. 1. 29. f. 82 b-83. MS. Harl. 3142, art. 4.
7. Oratio in Synodo Londini habita, A.D. 1605 post conjunctionem pulverariam. MS. Univ. Lib. Cambr. Gg. 1. 29. f. 84-86.
8. Quæstio: Nihil impedit quominus anima Christi in triduo mortis tam ad cœtum damnatorum quam beatorum abierit. MS. Univ. Lib. Cambr. Gg. 1. 29. f. 38.
9. Quæstio: Mahometam sive Turcam et Papam Romanum simul constituere Anti-Christum est verisimile. MS. Univ. Lib. Cambr. Gg. 1. 29. f. 39-42 a.
10. Quæstiones duæ. De Amissione sive carentia Justificationis et fidei justificantis in lapsibus et peccatis gravibus commissis et retentis contra conscientiam. MS. Univ. Lib. Cambr. Gg. 1. 29. f. 42 a-56.
11. De justitia inhærente. MS. Univ. Lib. Cambr. Gg. 1. 29. f. 64 a
12. An vera fides sit in dæmonibus et malis hominibus. Univ. Lib. Cambr. Gg. 1. 29. f. 64 b-65 a.

13. De lapsu Adami. MS. Univ. Lib. Cambr. Gg. 1. 29. f. 65 b.
14. An aliqui prædestinati sunt ad interitum. MS. Univ. Lib. Cambr. Gg. 1. 29. f. 66.
15. Non licet ministro Verbi se abdicare ministerio. Univ. Lib. Cambr. Gg. 1. 29. f. 74.
16. Christus pariter præsens in sacramentis veteribus atque novis. In hexameters. MS. Univ. Lib. Cambr. Gg. 1. 29. f. 73 b.
17. Dedication to James I. of the collected works of Bishop Jewel. Lond. fo. 1609-1611. Translated in Jewel's works, ed. Ayres iv. 1306-1312.
18. Sententiæ ecclesiæ Anglicanæ de prædestinatione, καὶ τοῖς ἐχόμενοις MS. Univ. Lib. Cambr. Gg. 1. 29. f. 123-126. Printed in Articuli Lambethani, London, 8vo. 1651. Subjoined to Ellis' Ed. of the 39 Articles.
19. The Convocation Book 1606, concerning the Government of God's Catholick Church, and the kingdoms of the whole world. London, Quarto, 1690, with the imprimatur of Archbishop Sancroft. Reprinted in the Library of Anglo-Catholic Theology. The MS. is preserved in the Episcopal Library at Durham (folio 11).
20. Letters in Latin, to Hugh Grotius, &c.
21. On a middle state. Printed in Archibald Campbell's Doctrine of a middle state. London, fo. 1721.

And besides these, he assisted Dr. Mason in his work on English Ordinations, published in 1613 fol.

The opinions of Overall were moderate. Like most of the leading men of those days he was involved in controversies about the divine decrees, and he was so actively opposed to Whitaker, and the Supralapsarian party at Cambridge, that he is ranked by Burnett with the Arminians,* and no doubt his sympathies were on the whole, on that side,† but, so far as I can gather, he was not an extreme, or even thorough partizan. He held, indeed, that all men within the pale of the Church have such common helps from

* *Exposition of Article xvii.*

† See *Waterland's Works*, ii. p. 380

the mercy of God towards faith and obedience, that their condemnation, if they be condemned, will be the result of their own folly; but at the same time he held that within these, there is an inner circle of the elect, who are predestinate according to the good pleasure of His will,* and that they, who have thus been effectually called, can never finally fall away from grace.† In the controversies, too, about the necessity of Episcopal ordination to make a valid ministry, he was willing so far to respect the scruples of the Puritans, as to propose the admission of their preachers into the ministry of the Church, by this hypothetical form of ordination, "If thou beest not already ordained, I ordain thee, &c." In the administration of his diocese, he was a discreet presser of conformity,‡ and like most of the Bishops of that period, was in the habit of enquiring in his Visitation Articles, whether before the Lord's Supper was administered, that exhortation was read which invites the people, if they are disquieted in their consciences to open their grief to a minister of God, that they may receive from him the benefit of absolution;§ but it is probable, I think, that he meant no more than that voluntary and occasional recourse to confession and absolution, which in exceptional and extreme cases the Church of England has been ever accustomed to permit.||

And he was remarkable for the gentleness with which he

* I gather thus much from *Bishop Hall's Via Media, the Way of peace. Works*, vol. x. pp. 473-498,

† *Cardwell's Conferences*, p. 186.

‡ *Fuller's Worthies*.

§ *Lathbury's History of the Prayer Book*, p. 148. An autograph sketch of Overall's disputation on Auricular Confession, at the creation of some Doctors of Divinity, is, I believe, appended to the *Praelectio*, which Mr. Cooper has given first on the list which I have copied, but I have not been able to consult it.

|| It would appear too from the account of his interview with the Earl of Essex, which is given in *Goodman's Court of James I.* vol. i. p. 145, that he was in favour of allowing recreation on Sunday evenings, such as that which was after-

wards, in 1617, sanctioned by King James in the famous "Book of Sports." Essex asked him, "Whether a man might use any lawful recreation upon the Sabbath, after evening prayer? To whom the Bishop replied that he thought he might, and showed him the example of all other Reformed Churches, as Geneva, the Low Countries, and the rest." Essex, however, for the time, thought it safer to forbear.

The "Book of Sports" was published at the request of Overall's friend, Bishop Morton, in order to counteract the devices of the Romish party who encouraged the people to dance, &c., early in the day on Sundays, in order that they might keep them from Church. *Barwick's Life of Morton*, pp. 80-82.

expressed his views. One, who used to attend his Lectures, when Regius Professor of Divinity, has related, that he was then greatly struck not only with the singular tact and wisdom with which Overall quoted Holy Scripture and the Fathers; but, above all, with the allowances, which he made for differences of opinion.

“When he had fixed the prime and principal truth in any debate, with great meekness and sweetness he gave copious latitude to his auditors, how far they might dissent, keeping the foundation sure, without any breach of charity.”*

Indeed he had an effectual preservative against all tendency to pride in a constant recollection of the vanity of this world. The heathen king, with the view of checking proud and ambitious thoughts paid a man to remind him every morning when he awoke, that he was mortal;† at the coronation of a Pope as he passes in procession to his throne in St Peter’s, a reed, surmounted by a handful of flax, is three times held up before him, the flax is lighted, and as it flashes for a moment and then dies out, these words are chaunted by an attendant priest, as though to counteract the earthly influences of a triple crown, *Pater Sancte, sic transit gloria mundi*:‡ but our great townsman needed no such mementos to prevent his being made giddy by repeated elevations, for he had continually on his lips those warning words of David, which form part of the Burial Service of the Church; “When Thou with rebukes dost chasten man for sin, Thou makest his beauty to consume away like a moth fretting a garment: every man, therefore, is but vanity.”§

I now come to speak of one, who though not connected with our town so early as the two last, because he was not

* From *Hacket’s Life of Archbishop Williams*, quoted by Mr. Cooper.

† Philip of Macedon.

‡ *Wiseman’s Four last Popes*, pp. 225-226.

§ *Psalm xxxix. 11.* He would in this respect have won the praise of Foxe, who, commenting on Rowland Taylor’s cheerfulness at the prospect of death, observes

his meditation was “that he should shortly die and feed worms in the grave: which meditation, if all our Bishops and spiritual men had used, they had not, for a little worldly glory, forsaken the word of God and truth, which they in King Edward’s days had preached and set forth.” *Acts and Monuments*, vol. vi., p. 696.

a native of it, was yet their senior in age, and exercised as we have seen, some influence on their young life.

JOHN STILL was the only son of William Still, Esq. and was born at Grantham in Lincolnshire, in the year 1543.* I have not been able to find out at what school he was educated, but he was ultimately sent to Christ's College, Cambridge, and was elected to a Fellowship there in 1560.

In the Bursar's book of that College there is the following entry in 1556, or more probably in 1565.

“Item for the Carpenters' setting up the Scaffold at the Plaie xx^d”† and it has been generally supposed from the title of that play, when afterwards published in black letter in 1575,‡ “Gammer's Gurton's needle by Mr. S. M.A.” that Dr. Still must have been the author of it. In support of this conclusion it is alleged that there was no other person at Christ's College in that year, whose name began with S., and that it is exceedingly improbable that a member of any other College, who had written a play, would have been allowed the use of Christ's for its representation on the stage.

The play in question is the earliest of our Dramatic pieces, as distinguished from the Mysteries and Moralities, which were common in the Middle Ages.§ It is written in metre and spun out into five acts; but the language of it, though no doubt the popular language of the times, is so profane and coarse that it is painful to read it.|| The incidents,

* Mr. Hallam, *Literature of Europe*, vol. ii. p. 166 note, thinks this date too low, but it agrees with the age of the Bishop, as it is recorded on his monument at Wells.

† *Biographia Dramatica*, vol. 1. pt. ii. Hallam says “It seems to have been represented in Christ's College, Cambridge not far from the year 1565.” Warton, *English Poetry*, vol. ii. p. 523, declares that it was acted there “about the year 1552.” I applied to a friend, a Fellow of Christ's, for a fresh copy of this entry. Unfortunately the Bursar's book was in the hands of the University Commissioners in London, but I was assured that

such an entry exists.

‡ I have seen it stated, however, that it was printed in 1561.

§ Dodsley, *Preface to Collection of old Plays*, p. xvi.

|| The following “drinking-song” in the play, is a curious specimen of Mr. Still's powers as a poet, while it both shews that “Teetotalism” was at a discount in those days, and makes us rejoice over the better and more abstemious custom of our times. It is curious, also, as being “the first *Chanson à Boire* or drinking ballad, of any merit in our language.” Warton's *English Poetry*, vol. iii. p. 179.

however, are amusing. Gammer Gurton, when mending the best breeches of her man, Hodges, loses her only needle, and the dismay of the mistress is equalled by the annoyance of the servant in having no change of nether garments for the approaching Sunday. After the whole household has been thrown into dire confusion, Hodges confides the loss of the needle and the terrible state of his wardrobe to "Diccon the Bedlam," who suggests that they had better raise the devil in order to ascertain from him where the needle is; but the thought of a Satanic apparition has such an effect on Hodges that a catastrophe occurs, which renders a change of raiment, not only desirable, but absolutely necessary. Diccon then insinuates to Gammer Gurton that her neighbour Dame Chat had stolen the needle; and immediately afterwards exasperates the mind of Dame Chat by the report that Gammer Gurton had charged her with having stolen her hens. The two Ladies, full of fury, seek each other, like the bulls in Virgil, and then

"*Illæ alternantes multa vi prælia miscent*

*Vulneribus crebris :**

a violent quarrel and fight take place between them,

I cannot eat but little meat,
My stomach is not good ;
But sure I think that I can drink
With him that wears a hood.
Though I go bare, take ye no care,
I am nothing a colde ;
I stuffe my skin so full with
Of joly good ale and old.
Back and side, go bare, go bare,
Booth foot and hand go colde :
But, belly, God send thee good ale
i'noughe
Whether it be new or old.

I love no rost, but a nut-browne toste,
And a crab laid in the fire,
A little bread shall do me stead,
Moehe bread I not desire.
No frost, no snow, no winde, I trow
Can hurte me if I wolde,
I am so wrapt and throwly lapt
Of joly good ale and old.
Back and side, go bare, &c.

And Tib my wife, that as her life,
Loveth well good ale to seeke,
Full ofte drinks shee till ye may see
The tears run down her cheeke.
Then dooth she trowle to me her bowle
E'en as a mault worm sholde;
And saith, Sweet heart, I tooke my parte
Of this joly good ale and old.
Back and side, go bare, &c.

Now let them drink, till they nod and
winke
E'en as good fellows shou'd do ;
They shall not misse to have the blisse
Good ale dooth bringe men to,
And al good sowles that have scowred
bowles,
Or have them lustely trolde
God save the lives of them and their
wives
Whether they be yong or lde !
Back and side, go bare, &c.

I have been told that this song has been lately set to music and is now popular in London.

* *Virgil, Georgics, lib. iii. 220.*

in which Gammer Gurton is severely handled. She sends for the Parish Priest* to console and advise her, and when he comes, grumbling, from his cups, it is only to fall into a trap, which the ingenious Diccon has contrived. Diccon declares that if his Reverence will enter into Dame Chat's house by a secret way which he will shew him, he will see the old Dame actually at work with the missing needle: he then quietly tells the old Dame that some robbers are about to attack her hen-roost and recommends her to give them a warm reception; and so it comes to pass that the intruding Priest is mistaken for a thief, and dreadfully belaboured in the dark by his own parishioner. The upshot of the whole is that Hodges having indued himself (as was necessary) in his Sunday but unmended small clothes, is made painfully aware, by the needle pricking him in a safe but sensitive part, that they have all been losing both time and temper in the pursuit of an object which was close at hand.†

"It is impossible, "says Mr. Hallam,"‡ for anything to be meaner in subject and character than this strange farce; but the author had some vein of humour, and writing neither for fame nor money, but to make light-hearted boys laugh and to laugh with them, and that with as little grossness as the story would admit, is not to be judged with severe criticism."

Original copies of this play are scarce; one sold at the Duke of Roxburgh's sale in 1812, fetched £8. 8s. 0d.; another copy was sold in 1825, for £10; and Mr. Fitch has told me that he has a copy in his possession for which he gave the latter sum. The play, however, has been reprinted in *Dodsley's Select Collection of old Plays*, vol. i., ed. 1744,

* "Gammer Gurton's needle must have been written, while the Protestant establishment, if it existed, was very recent, for the Parson is evidently a Papist." *Hallam, Lit. of Europe*, vol. ii. p. 166.

† Mr. Fitch has told me that he has read, but where he has forgotten, that this strange Play was once performed at Hadleigh!

‡ *Literature of Europe*, vol. ii. p. 166. Warton's criticism is, "The writer has a degree of jocularity which sometimes rises above buffoonery, but is often disgraced by lowness of incident. Yet in a more

polished age he would have chosen, nor would he perhaps have disgraced, a better subject. It has been thought surprising that a learned audience could have endured some of these indelicate scenes. But the established festivities of scholars were gross, and agreeable to their general habits; nor was learning in that age always accompanied by gentleness of manners. When the sermons of Hugh Latimer were in vogue at Court, the University might be justified in applauding Gammer Gurton's needle." *History of English Poetry*, vol. iii. p. 180-181.

and is there stated to have been copied from an edition of 1661.

But after all, the authorship of a play, remarkable chiefly for being the very earliest of our English Comedies, is not the main distinction of Dr. Still. The gaiety of youthful spirits, which had prompted him to write his play in a tone, for which the only justification is the habit of the time,* became sobered down as life advanced, and in maturer years he appears to have been calm, grave, and reverential. "He was one of a venerable presence," says Fuller,† "not less famous for a preacher than a disputant," and his pupil, Sir John Harrington,‡ speaks of him with high respect as one, into whose society it was impossible to go without deriving profit, "so famous," too, "for a preacher and especially a disputer that y^e learned'st were ever afraid to contend with him,"—"a rare man for preaching, for arguing, for learning, for living."

And the preferments which were showered on him in quick succession, not simply through Court favour or by partial friends, but by bodies of learned men, prove better than these panegyrics that he must have been no ordinary man. Archbishop Parker, the next Protestant successor to Cranmer, in the Primacy of the Reformed Church, early took him into the number of his Chaplains, and not only appointed him Rector of Hadleigh in 1571,§ and a Prebendary of Westminster|| in 1573, but recommended him very strongly, though unsuccessfully, for the Deanery of Norwich;¶ and this testimony to his merits is strengthened by

* The writers of the *Biographia Dramatica*, vol. ii. p. 258, are very severe upon this point.

† *Worthies*, vol. ii. p. 276.

‡ *View of the State of the Church*, (A.D. 1653) p. 18. and *Nugæ Antiquæ*, vol. ii. pp. 157-165.

§ In 1571, this item occurs in the *Churchwardens' and Collector's book*,

"Paid to John Smythe for that he hath layd out about the CHARTER, iijl."

Again in 1586, "M^m. that ther resteth in the hands of Wm. Forth, gent. x^{li} wch is dew to the towne, and is parte of that money wch was gathered for the Charter."

These entries warrant the belief that application for the granting of a Charter to the town had been made to Queen Elizabeth. I am sorry that I did not meet with them before.

|| It is said on the authority of *Wood, Athen. Oxon.* that Still was a D.D. at this time; but in the *Churchwardens' and Collectors' Account book*, he is styled Mr. Still in 1574, and not called Dr. till 1576.

He was appointed to the 7th Stall in the place of Mr. Aldridge, deprived for non-conformity.

¶ *Cassan's Bishops of Bath and Wells*.

the fact that the University of Cambridge made him Lady Margaret Professor of Divinity, in 1570, when he was only 27 years of age. In 1574, he was elected Master of St. John's College; in 1576 he was collated to the Archdeaconry of Sudbury, and in 1577 he was translated from the Headship of St. John's to the Mastership of Trinity, on the elevation of Dr. Whitgift to the See of Worcester.

He is thus described* at this period in the books of Trinity College:

"Regr. Coll. Trin. Religionis, doctrinæ, gravitatis, prudentiæ nomine conspicuus, promotus est ad gubernationem Coll. D. Jo., ubi et in placido et turbato æquore gubernatorem egit scitum et cordatum. In collegium hoc assumptus an. 1577 per annos plus minus sexdecim patremfamilias se ferebat providum, *αγαθον κουροτροφον*, nec collegio onerosum, nec suis gravem, ex sollicitudine et frugalitate magis quam sumptu et austeritate præfectum dignoscere. Provectus est inde ad Episcopatum Bath. et Welles. an. 1592, ubi obiit Febr. 26, 1607. Epitaphio ornatus a G. Camdeno, excusso ad calcem Annalium Regis Jacobi."

While holding the Headship of St. John's, Dr. Still was remarkable for "his unshaken affection for the Church."† The Puritans made great efforts to obtain his favour, but failing in that design, they assailed him with opposition and abuse, and made the government of the College more than usually troublesome; but he carried himself with constancy and resolution and "having prudence equal to his activity, and a reputation for learning that set him above the calumnies of his enemies" he well nigh succeeded in "rooting out Puritanism from that Society."‡ "In the œconomicks of the College he was frugal and prudent and a good manager of the revenues of the House"—indeed he increased its income by renting out its estates in corn according to an Act of Parliament, which had recently been passed.§

And when elected to the Mastership of Trinity he

* G. Baker, in *Bibl. Harl.* 7028, quoted by Cassan.

† *Ibid.*

‡ *Ibid.*

I find this casual notice of his opinions in *Fuller, Church Hist.*, vol. v. pp. 62-63.

"Dr. Still, afterwards Master of Tri-

nity, (out of curiosity or casually present at his preaching,) discovered in him, (Brown, the founder of the Brownists), something extraordinary which he presaged would prove the disturbance of the Church, if not seasonably prevented."

§ *Statute, 18th Elizabeth*, cap. 6. A.D. 1575.

introduced the same advantageous system into the management of its estates. He was the means also of effecting an alteration in the statutes with regard to the tenure of his office. Before his time it was not usual to hold the Headship for more than seven years; but he succeeded in making it a life appointment, which gave rise to the then "merry common saying that the College was a good horse but that it would kick till Still went to court and got new girts."

But although he was so active in University affairs, he must have resided a good deal upon his benefice at Hadleigh, if at least we may judge from the Baptisms of his children, and from the records of his attendance at Parish meetings. From 1577 to 1589 the Register tells us pretty regularly of Baptisms in his family in alternate years at least; and the Churchwardens' and Chief Bailiff's accounts, also shew us that he was present here at seasons, when his College must have been assembled. From these accounts which contain his autograph signature in several places, it would appear that the controul of his parish, was, though from another cause, almost as troublesome as the government of St. John's. The population of the town seems to have been very ill-conditioned, so that there are repeated notices of Committees being formed for the purpose of maintaining order and tranquillity.* In 1577 there is this more than usually lengthy memorandum, signed by Dr. Still and other principal inhabitants:

"That the last day of Decembr 1577 it was agreed and concluded by y^e headboroughes and inhabitants of the towne of Hadleigh, whose names are hereunder subscribed, that for the restreynt of idle and evill disposed persons and roges in the said towne, and for the deminishinge of the excessive charges of the prissoners aforesaid they will presently appoint some convenient house and chose some honest man and his wife, who shall have the oversight and governance of all the idle roges and masterlesse persons vagrant and begginge in the same towne and kepe them throughly to their worke, and in defalte of their workinge or for other their disorders

* In 1579 the town was threatened with an indictment for not "Mending the heye wayes wthin the town of Had-

leigh," but the proceedings seem to have been stayed on the payment of certain costs. *Churchwardens' &c. Book*, p. 130.

duely to correct them. And further they will proceed in other rules and matters necessary hereunto as conveniently they may.

And in 1580 it was agreed to

“Chose in every street two of of the naybours dwelling in the same to forsee that no incommers (?) nor any other abbusis be in the sayd street w^{ch} if any such abbusis do happen to sygnifye the same to y^e reast of y^e towne at the Church on Sunday following.”

In the former of these extracts we also see the introduction of those “houses of industry” which resulted from the application of the Poor Law, which had been enacted a few years before.* Children and widows were at first placed in families, the town allowing a certain yearly sum for their maintenance, or collected together and placed under the care of “a fyttē man and his wife in the towne House;” but the able-bodied and the idle were actually forced into what was then called sometimes the “House of Correction” sometimes “the Hospitall” and sometimes the “Workhouse,” where the chief “clothysars” agreed amongst themselves alternately after weekly conference to find them work.

And I think that the Workhouse for these as well as for the children was kept even then, as we know that it was kept in the last century, in the “towne house” or the old buildings on the South side of the Church-yard; for a few years later, we have not only lists of “the implements” (bedsteads bedding &c. which were supplied by the town) and the number of inmates in the House (it was 30 in 1595), the sum paid to the “honest man”† who took charge of them and fed and clothed them (£20 in 1595) and the rules for his guidance—authorizing him to “take and bring into the said house all such persons as he should find “begging

* 5th Elizabeth, 1562-3.

† It was a John Allen a Shoemaker—*Churchwardens' &c. Account* 1598, p. 264. He was made Bailiff of the Market this year “to receive and take to his own use all the rents and profits” in consideration of his acting also as Master of the Workhouse. His custody of the Guildhall, mentioned further on in the text, may have belonged to him as Bailiff of the Market, but the impression left on my mind is that he lived on the spot and kept

the Workhouse in the adjoining buildings.

A native of Hadleigh, John Raven, was at this time “*Rouge Dragon*,” in the Herald's Office. He signed a parish document attaching that dignity to his name, in 1589.—*Churchwardens and Collectors Book*. Mr. Fitch has been kind enough to ascertain for me that there is no biographical notice of him in the Herald's Office. The first Pursuivant at Arms who bore the title of *Rouge Dragon*, was appointed by Henry the Seventh.

within the said towne," but the following curious item, in the agreement made with him by the chief inhabitants :

"He shall not suffer any playes to be made within the *Guild-Hall*, without consent of syx of the chief inhabitants of the towne under their handwriting, and further that all such playes as shall be made there shall be ended in the daye time, and also, that if any hurte or damage be made by the saide playes or weddings kept there, that then the saide John Allen shall repaire and make the saide houses in as good state as they are now, at his owne costs and charges."

But to return to Dr. Still :—higher honors and preferments were in store for him. In 1588,* he was chosen Prolocutor of the Convocation and preached the Latin Sermon;† and towards the close of the reign of Queen Elizabeth, when an unsuccessful effort was made for the meeting of a Diet in Germany, to compose matters of religion, "Dr. Still was chosen for Cambridge, and Dr. Humphrey for Oxford, to oppose all comers for the defence of the English Church,"‡ and in 1592 (as I have already stated in the Latin quotation which I made just now), being then, for the second time, Vice-Chancellor of Cambridge, he was raised to the Bishopric of Bath and Wells, as successor to Bishop Godwin.

Bishop Still was twice married. His first wife was Anne Alabaster, a native of Hadleigh,§ and a member of

* In June, 1590, there is this memorandum in the *Churchwardens' and Collectors' Book*,—"It ys agreed at this accompt that Mr. Harvey shall paye unto Mr. Walton xiiij^s. viij^d. by discharge of the money payd unto Raphe Agus for measuring of great Spencers." Mr. Fitch has told me that "Raphe Agus" was the first Surveyor that published plans of towns in the time of Queen Elizabeth. He was much employed at Oxford, and published *Oxonia Antiqua*, in 1578 ; he had probably published *Civitas Londinum* before. See *Brayley's Londiniana*, vol. i., pp. 81, 82.

† A large subsidy was voted in this Convocation to enable the Crown to repel the Invasion from Spain (Spanish Armada) which was then attempted.

‡ *Fuller's Worthies*, vol. ii., p. 276. There is an account of Dr. Humphrey, "a great and general scholar, able linguist, deep divine, pious to God, humble in

himself, charitable to others ;" in *Worthies*, vol. i., p. 207. He was President of Magdalen College and Regius Professor of Divinity, Oxford, and Dean of Winchester. He must have been illuminated with Dr. Still, for he was a Puritan. *Church History*, vol. iv., p. 329. He died in 1589.

§ Several pages of our Register between 1568 and 1575 have been lost, so that I have not been able to ascertain the date of his marriage. His children by this wife, were *Sarah*, baptized May 24, 1575, married to William Morgan of Westminster : *Anne*, baptized August 19, 1576, must have died young, but I have found no entry of her burial ; *John*, baptized Jan. 19, 1577, buried May 30, 1581 ; *Nathaniel*, son and heir, baptized Oct. 18, 1579 ; *Anne*, baptized April 30, 1581, married to Mr. Robert Eyre of Wells ; *Elizabeth*, baptized Oct. 6, 1583, married to Mr. Richard Edwards of London ;

one of the leading families in the town, and by her he had a numerous family. She was buried in our Church, and the following extraordinary circumstance is related by Bishop Warburton, to have occurred to her, the year before her death.

"This day the Lord Bishop of Ely (Andrews), a prelate of great piety and holiness, related to me a wonderful thing. He said he had received the account from many hands, but chiefly from the Lord Bishop of Wells (Still), lately dead. That in the city of Wells, about 15 years ago (1596), one summer's day, while the people were at divine service in the Cathedral Church, they heard, as it thundered, 2 or 3 claps above measure dreadful, so that the whole congregation, affected alike, threw themselves on their knees at this terrifying sound. It appeared the lightening fell at the same time but without harm to any one. So far, then, there was nothing but what is common in the like cases. The wonderful part was this,—which was afterwards taken notice of by many,—that the marks of a *Cross* were found to have been imprinted on the bodies of those, who were then at Divine Service in the Cathedral.

"The Bishop of Wells (Still), told my Lord of Ely, that his wife (a woman of uncommon probity), came to him and informed him, as of a great miracle, that she had then the mark of a Cross imprinted on her body; which, when the Bishop treated it as absurd, his wife exposed the part, and gave him ocular proof. He afterwards observed that he had upon himself,—on his arm as I take it,—the plainest mark of a +. Others had it on the shoulder, the breast, the back, and other parts. This account, that great man, my Lord of Ely, gave me in such a manner as forbade even to doubt its truth."*

Bishop Still married again, while he was Bishop of Bath and Wells, much to the displeasure of Queen Elizabeth,†

Mary, baptized April 12, 1585, married to Caston Jones: *John*, baptized Feb. 12, 1588, A.M. and a Prebendary of Wells and Salisbury, suffered for the Royal cause, during the Rebellion, (see *Walker's Sufferings of the Clergy*, p. 75), he lived until the Restoration, (*Ibid.* p. 66); *Thomas*, baptized Sep. 21, 1589, buried Nov. 12, 1589. The marriages did not take place in Hadleigh, but they are recorded in *Cassan's Bishops of Bath and Wells*. *Henry Still* is mentioned by *Walker*, part ii., p. 373, "probably one of the sons of Dr. Still some time before Bishop of Bath and Wells, and in that capacity patron of this rich living" (Christian Malford), as having suffered during the Rebellion, but I have not been able to learn that the Bishop had a son of that

name.

* *Ex advers. Is. Casaubon apud Marc Casaubon in tract entitled "Of Credulity and Incredulity."* There is a curious anecdote, not exactly of the same kind, but equally remarkable, told by *Bishop Hall, Works*, vol. viii., p. 373. He professes to have satisfied himself that a well at St. Maderne's Cornwall. like the Pool of Siloam, had healing properties given to it by an angel.

† *Blunt's Reformation*, p. 301. *Har-rington's View of the State of the Church*. It had previously been urged as an objection to Cranmer that he was debarred from a Bishopric by bigamy, he having been successively twice married. *Fuller's Church History*, vol. iii., p. 69.

who, never favourable to the marriage of the Clergy at all, especially disapproved of their contracting "double marriages." His second wife was Jane, daughter of Sir John Horner, Knight, of Cloford, Somersetshire, and from the only son, who was the issue of this union, the present representative of the family, the Rev. Henry Hughes Still, Rector of Cattistock, Dorset, is descended.

The Bishop himself, died at his Palace at Wells, on the 26th of Feb., 1607, but he was not buried until the 4th of April following. He was then interred on the south side of the choir of his Cathedral, under a neat tomb of alabaster, of Grecian design, erected by his eldest son, Nathaniel. A few years ago, during the restoration of the Cathedral, this tomb was removed from its original position, and placed in the north aisle, at the bottom of the steps leading to the Chapter Room. It has lately been restored, and at the same time the inscription on it, which was written by Camden,* was renewed.

Memoriæ Sacrum
 Johanni Still, Episcopo
 Bathoniensi et Wellensi,
 Sacræ Theologiæ Doctori,
 Acerrimo Christianæ
 Veritatis propugnatori,
 Non minus vitæ integritate
 Quam varia doctrina claro :
 Qui cum Domino diu
 Vigilasset, in Christo spe
 Certa resurgendi obdormivit
 Die XXVI Februarii MDCVII.
 Vixit annos LXIII. Sedit
 Episcopus XVI.

Nathaniel filius primogenitus
 Optimo patri mœrens pietatis ergo
 posuit.

Certain mines having been discovered in the Mendip Hills, a part of the episcopal property, during his incumbency, Bishop Still was able to leave "a considerable revenue

* Camden was an Oxford man, but as Master of Westminster School, whence a portion of the Foundation Scholars went

to Cambridge, he would probably become acquainted with the Master of Trinity College.

to three branches of his family." He also bequeathed £500 towards the building of an Almshouse in the City of Wells, which exists to this day, affording shelter to six old men, who are appointed by the Bishops of Bath and Wells for the time being. He also left 100 marks towards buildings, and a silver bason and ewer to Trinity College, Cambridge;* and £50 to be spent in ten years in buying clothing for the aged poor of Hadleigh, "as a token of his old love to the place of his ministry."

There are portraits of him in the gallery of the Episcopal Palace at Wells and at Cambridge; and an engraving in *Cassan's Lives of the Bishops of Bath and Wells*. The countenance is remarkably handsome and striking, expressive of ability and benevolence; but withal there lurk in the clear eyes and in the lines about them, indications of that mirthful spirit which we should expect to characterize the author of *Gammer Gurton*.

In 1567-8 was born at Hadleigh, WILLIAM ALABASTER, "son to Roger," at all events he was baptized, according to our Register, on Feb. 28 of that year. He appears to have been the eldest child, for a Roger Alabaster, whom I take to be his father, married Mary (?) Wintrobe, on the 26th of April, 1567; and he was the nephew, by marriage of Bishop Still, whose first wife, Anne Alabaster, was a sister of his father. I think, that he must have received his earliest education at our school, but about the year 1578 he was sent to Westminster, probably by the advice of Dr. Still, who, as Master of Trinity College, Cambridge, was intimately connected with that school. From Westminster he proceeded to Trinity College in 1583, was admitted a scholar there on May 15, 1584, took his B.A. degree in 1587-8, was elected Fellow on Oct. 2, 1589, and commenced M.A. in 1591; and as M.A., was incorporated at Oxford, in 1592.

* Trinity College lost a good deal of plate by a robbery, at the beginning of the present century, and it is supposed

that Bishop Still's bason and ewer were then stolen.

He appears to have been naturally of a restless and intriguing disposition, and he resembled the chameleon-like Shaxton, in the changeful colours of his religious faith. In 1594 he was detected in a suspicious correspondence with one Wright, and thereupon imprisoned at the instance of Archbishop Whitgift. He must, however, have regained his liberty before long, for in 1596 (could it have been through the influence of Overall, who had been tutor to Essex, while at Cambridge?) he became Chaplain to the Earl of Essex, when that nobleman was appointed to command the land-forces in the expedition to Cadiz—an expedition which was intended to cripple the resources of the Spaniards, who were preparing for a new invasion of this country.*—The gallantry of Essex, regardless of the orders of the Queen that he should not be permitted to risk his person in the thickest of the fight, could not be restrained, and he led on his men to the capture of the place; but when the victory had been achieved, he treated the vanquished Spaniards with characteristic generosity. His Chaplain improved the opportunity, thus allowed him, of visiting the churches of the city, and was so struck by their beauty, and also by the respect shewn by the people to the Romish Priests, “that he staggered in his own religion.” Perhaps his mind, still irritated with the treatment which he had received in his own Church, represented to him that he would receive greater consideration from the Romish party; but at all events certain of that party, finding him reeling, worked so powerfully on his feelings, as to induce him after a little while to become a Papist.†

But even then he was not satisfied. Perhaps his pride was again wounded by not receiving the respect, to which he thought himself entitled; perhaps his better knowledge resumed its influence after the first excitement of the change had died away; but from whatever motive, he soon afterwards expressed opinions, which were obnoxious to the Court of Rome, and having been enticed to “the Eternal

* *Hume's History of England*, vol. iv., pp. 128-130.

† *Fuller's Worthies*, vol. iii, p. 185.

City," he was condemned by the Inquisition, and once more imprisoned. On his liberation he was confined to the city walls, but at the peril of his life managed to escape from Rome.* In 1610 he was in Holland, (how he came thither I do not know), and there, again, suspicion fell upon him, and he became for the third time an inmate of a gaol, being thrown into prison by the burgomasters at Amsterdam, on a charge of being concerned in a plot against Prince Maurice—a charge, however, of which he is believed to have been guiltless. Still he had a very evil reputation there, for John Dickenson, writing to Sir Ralph Winwood from the Hague, in August, 1610, describes him as "*Alabasterius bipedum nequissimus*."

Soon after this he returned to England, and must, either then, or at an earlier period, have sought re-admission into the English Church, for on the 4th of Jan., 1613-14, he was appointed to preach before King James the First. Many even then doubted his sincerity, and also disapproved of the favour shewn him by the King, for Mr. Chamberlain, writing to Sir Dudley Carleton, remarks, "Yesterday, Alabaster, the double or treble turncoat, preached before the King, at Whitehall, where there were many clergymen that do not greatly applaud him, but say he made a curious fantastick piece of work." But he appears to have convinced his royal patron of his renewed attachment to the Church, for he was not only offered the living of Brettenham in this county, which he refused, but on the elevation of Overall to the Episcopate in 1614, he was appointed to succeed him in the Rectory of Therfield, and in the same year was created a D.D. at Cambridge, by Royal Mandate.

It was on this last occasion, I suppose, that he made another "fantastick piece of work"; for we are told that when he commenced D.D., he took for his text the first words of the First Book of Chronicles, "Adam, Sheth, Enosh," and "by discovering several mysteries in each word,"† he contended that besides their literal, they had a

* Preface to his own *Ece Sponsus*.

† See *The Spectator*, No. 221.

mystical meaning,"—"man is put or placed for pain and trouble."

"How well this agreeth with the original," remarks the quaint Fuller,* "belongs not to me to enquire. This I know, it had been hard (if not impossible) for him to hold on the same rate, and reduce the proper names in the genealogies following to such an appellativeness as should compose a continued sense."

I have been able to learn but little of the evening of a life, whose commencement was so very inauspicious; but I am inclined to believe that the greater part of it was spent at his Rectory, at Therfield, in quiet devotion to literary pursuits. I have seen it stated that he married a daughter of Bishop Still, who on her mother's side was a cousin of his own, but the list of the Bishop's children and of their marriages, which I have given in a note on a preceding page, does not appear to warrant the assertion. His mother seems to have accompanied him to his living; at all events there is an entry of her burial in the register at Therfield, on October 29, 1614; and ten years after, October, 1624, the register relates the baptism of "Alabaster filius Thomæ Fludd, generosi, et Bridgetæ uxoris ejus,"—probably a godson,—both of which entries confirm me in the persuasion that he was for the most part resident in his parish. In 1637, however, when Bishop Williams was confined in the Tower by order of the Star-chamber, "his constant friend Dr. Alabaster," sympathizing, I conclude, with the inconvenience of a position which he had so often experienced himself, "took lodgings in one of the mintmaster's houses," that he might be able by frequent visits to enliven his captivity.†

Dr. Alabaster died in April, 1640, and was buried by his friend Nicholas Bacon, of Gray's Inn, whom he had appointed his executor;‡ but the place of his interment is not known. His portrait, painted by Cornelius Jansen, was engraved by J. Payne. It bears an inscription, which, from its characteristic eccentricity, must, I think, have

* *Fuller's Worthies*, vol. iii. p. 186.

notes to which I have alluded.

† *Hacket's Life of Williams*, vol. ii., p. 137. Quoted by Mr. Cooper in the

‡ *Biographia Dramatica*, vol. i., pt. I, p. 5.

been dictated by himself, "Anno ætatis suæ 66; arcanæ theologiæ 33°." There is another engraving of him by W. Richardson.

But after all, Dr. Alabaster was an able and a learned man. He was "an excellent Hebrician and well-skilled in cabalistic learning," and is pronounced by Wood,* "the rarest poet or Grecian that any age or nation hath produced;" by Fuller, almost in the same words, as "a most rare poet as any age or nation hath produced;" and by Mr. Hallam, as "a man of recondite Hebrew learning." He was the author of the following works.

1. Greek verses in the University Collection on the death of Sir Philip Sidney, 1587.
2. Seven motives for his conversion to the Catholic Religion —answered by John Rackster and William Bedell, afterwards Bishop of Kilmore, and others. When, or under what title it was published, is not known..
3. Apparatus in Revelationem Jesu Christi. Antwerp, 4to, 1607.
4. Commentarius de Bestia Apocalyptica. London, 4to, 1621.
5. Roxana, Tragoedia a Plagiarii unguibus vindicta, aucta et agnita ab autore Gul. Alabastro, Lond. 12mo, 1632.

This play is founded on an Oriental tale, and consists of conversations between real and allegorical personages. A very curious anecdote is related in connection with it, which is only surpassed by the terrible effects which are said to have followed the representation of the Eumenides of Æschylus on the stage, being

"admirably acted in that College (Trinity), and so pathetically, that a gentlewoman present thereat (Reader, I had it from an author whose credit it is sin with me to suspect), at the hearing of the last words thereof, *Sequar, sequar*, so hideously pronounced, fell distracted and never after fully recovered her senses."†

This was certainly dismal enough; but I can add something of a more amusing kind. This dreadful tragedy was

* *Fasti Oxonienses*.

† *Fuller's Worthies*, vol. iii., p. 185.

published by Dr. Alabaster, because it had been previously printed by some plagiarist as his own; but the Doctor while vindicating his right to it, forgot to inform the public that after all he was himself a plagiarist, and had very largely borrowed from an Italian Drama of the 16th century—the *Dalida* of Groto;—so much so, that the story, many thoughts, descriptions, and images, were taken from that original. Much of his own was added, but still the Tragedy was not in reality his offspring. Perhaps, however, I may say in excuse for him that it was the Latin scholarship,—and the elegance of its Latinity is remarkable,—more than the sentiments exhibited in the play, of the credit of which he was unwilling to be robbed.

Critics differ in their estimation of this play. Dr. Johnson thought favourably of it;* but Mr. Hallam† is more chary of his praise:

“The tragedy of Groto is shortened,” he says, “and Alabaster has thrown much into another form, besides introducing much of his own. The plot is full of all the accumulated horror and slaughter in which the Italians delighted on their stage. I rather prefer the original tragedy. Alabaster has fire and spirit with some degree of skill; but his notion of tragic style is of the ‘King Cambyzes’ vein;’ he is inflated and hyperbolical to excess, which is not the case with Groto.”

6. *Ecce Sponsus venit, seu Tuba Pulchritudinis; est scilicet demonstratio quod non sit illicitum neque impossibile computare durationem mundi et tempus secundi adventus Christi.* London, 4to, 1633.
7. *Lexicon Pentaglotton; Hebraicum, Chaldaicum, Syriacum, Talmudico-Rabbinicum, et Arabicum.* Folio, 1637.
8. *Spiraculum Tubarum, sive Fons Spiritualium expositio- num ex æquivocis Pentaglotti significationibus, Hebraicè et Latinè.* London, fol., no date.
9. Latin verses, (*a*) In Aberanathi Librum de Analogiâ Morborum Corporis et animi; (*b*) In Gasparum Schoppium parabolarum scriptorem putidissimum bene malo muletatum. Printed in Cambridge portfolio.
10. Latin verses on William Camden.

* *Life of Milton.*

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† *Literature of Europe*, vol. iii., p. 54.

11. *Elisæis, Apotheosis poetica, sive, De florentissimo imperio et rebus gestis augustissimæ et invictissimæ principis Elizabethæ D. G. Angliæ, Franciæ et Hiberniæ Reginæ Poematis in duodecim libros tribuendi Liber primus.* It is dedicated to Queen Elizabeth, and the MS. is preserved in the Library of Emmanuel College, Cambridge, and is numbered 1, 4, 16.

Dr. Alabaster died before he could complete his full design, but Spenser in his *Colin Clout's come home again*, thus speaks of him, and of the first book of this poem :

And there is Alabaster throughly taught
In all this skill, though known yet to few,
Yet were he known to Cynthia as he ought,
His *Elisæis* would be redde anew.
Who lives that can match that heroick song,
Which he of that mightie Princesse made?
O dreaded Dread, do not thyself that wrong,
To let thy fame lie so in hidden shade,
But call it forth, O call him forth to thee
To end thy glory, which he hath begun :
That when he finished hath as it should be
No braver Poeme can be under sun.
Nor Po, nor Tybur's Swans so much renown'd,
Nor all the brood of Greece so highly prais'd,
Can match that muse, when it with bayes is crown'd,
And to the pitch of her perfection raised."

But troublous times for the Church were again approaching. The Puritan party, though put down for a season in the reign of Queen Elizabeth, had since increased in power and were seeking with restless and unscrupulous activity to accommodate the work of our Reformers to their own Genevan principles ; and thus they who were loyal to the King and Church, and who were content with the Prayer Book as it was, became the objects of reproach and persecution. Hadleigh supplied several distinguished Confessors at this period, and the first in point of date was a native of the town, WILLIAM FULLER.

He was a son of Andrew Fuller, and was born here, if the inscription on his monument be correct, in the year

1580; but I can only find the name of William Fuller mentioned in the Register of Baptisms on Dec. 14, 1572, and Feb. 28, 1573-4, and in neither of those instances is the name of the father given; so that it is impossible to connect either of them with certainty with the one before us.* I cannot make out either to what profession his father belonged. He was not a clothier, for in a memorandum in the Churchwardens' and Collectors' Book, where a distinction is drawn between clothiers and others, his name appears on the non-clothier side. He was, however, a Collector of the "Pore" in 1571: after that he appears to have obstinately refused to pay "for his gatt into the market" a certain rent, which was due, it was contended, to the town; and eventually a distress was issued for the recovery of that rent. Still he did not lose favour with his fellow-townsmen for he was Churchwarden of the Parish in 1577, in 1579, and 1580; and in 1591, and 1605 he was appointed Chief Collector of the Market.† He took a leading part in parish business until at length his name "Andrewe Fuller y^e Chanter," occurs in large letters in the Register of Burials, on May 31, 1619. But the uncertainty, which hangs over the other particulars, which I have mentioned, envelopes also this, and I cannot understand what his office was, unless he was the leader of the singers in our Church.

William Fuller, I conclude, received his early education at our School; but at all events, he was ultimately sent to Trinity College, Cambridge, where his fellow-townsmen Overall was probably in residence as Regius Professor of Divinity. There he took the degree of B.A. in 1599, and of M.A. in 1603; but he was afterwards elected to a Fellowship at St. Catherine's Hall, and proceeded B.D. as a member of that Society, in 1610, and was admitted D.D. in 1625.

His reputation stood high at Cambridge for all kinds of

* There appears to have been more than one family of Fuller living in the town.

† His house was near the Market-place, for there is this memorandum in the

Churchwardens' and Collectors' Book in 1588, p. 165, "It is agreed that the windows opening into the Market on the southe side of y^e house now Andrew Fuller's shall here after not be opened."

learning, for piety and prudence;* he was also a good linguist and an excellent preacher:—"a grave man whose looks were a sermon: such a pattern of charity and so good a preacher of it, that he was what Chrysostom calls 'the poor man's preacher.' "† He was accordingly appointed, I do not know in what year (could it have been through the influence of Overall, for the Living is in the gift of the Dean and Chapter of St. Paul's?), Vicar of St. Giles', Cripplegate, and Chaplain also to King James; and in the year 1636 he was advanced to the higher dignity of Dean of Ely. He was not suffered, however, to enjoy this preferment long, for on the breaking out of the Rebellion, a petition and articles were exhibited in Parliament against him in 1641,‡ and in 1642 he was imprisoned by the House of Commons, plundered of his plate which was melted down for the service of the Commonwealth, sequestered of his living of St. Giles,' and deprived of the Deanery of Ely.§ He appears soon after to have regained his liberty; and then he fled, "spoiled of all for his loyalty," || to the King at Oxford, and was incorporated D.D. of that University on August 12th, 1645. He either then became or had previously been made Chaplain to Charles the First, and is said to have preached several times before His Majesty at Oxford, "with great approbation."¶ The King endeavoured to repay him for all his sufferings in the royal cause, by presenting him to the Deanery of Durham; but Dr. Fuller is related by one authority to have declined it, not being willing to abandon his interest at Ely:** and if the statement of another authority†† be more correct, that Fuller accepted the preferment, still the pecuniary result was all the same. The patronage of the King could not secure to him the emoluments of the dignity which it had bestowed; for the Parliament interposed, and deprived him of the revenues of this, as it had done of his former Deanery. Thus suffering from renewed

* *Wood's Athenæ Oxonienses.*

† *Lloyd's Memoirs.*

‡ *Wood's Athenæ.*

§ *Walker's Sufferings of the Clergy,*

pt. ii. p. 19.

|| *Wood.*

¶ *Ibid.*

** *Ibid.* and *Cole's Athenæ Cantab.*

†† *Walker.*

persecution, Fuller remained at Oxford, until the city was surrendered to the forces of the Parliament, in 1646.

After this he retired to an "obscure house" near his own parish of St. Giles'. He was reduced to poverty; his earthly hopes were blighted, for he had lost all prospect of obtaining the higher preferments in the Church, which if the times had been more tranquil, would in all probability have fallen to his share;* but still he did not give way to indolent despondency. His humble home in St. Giles' became the resort of learned men and the spot where a work was executed, "which has been justly styled the glory of the English Church and nation."† During his residence at Oxford Fuller had become acquainted with Dr. (afterwards Bishop) Brian Walton, Vicar of St. Giles' in the Fields, who, when ejected from his preferments for his loyalty, also took refuge there in 1645. This acquaintance ripened into intimacy, since both parties were addicted to literary pursuits; and was by and bye cemented by a still closer tie, for Walton being a widower, married for his second wife Jane Fuller, a daughter of our townsman.‡ While at Oxford, Walton seems to have formed the design of publishing the English Polyglott, and when afterwards urged by his friends (and Fuller was amongst those who signed the letter of request), to carry out the design, he retired for that purpose to the house of Fuller. There aided by Fuller (who, however, did not take any special part, but only exercised a general superintendence), and by many distinguished literary men, he accomplished his great task in four years' time, though frequently disturbed by the ruling powers, and the Polyglott was published in London, in 1657, in six volumes, folio. It was dedicated,

* *Wood.*

† *Hook's Ecclesiastical Biography*, under the head of *Brian Walton*.

‡ *Todd's Life of Walton*. Walton was born at Cleveland in Yorkshire, in 1600, educated at Peterhouse and Magdalen College, Cambridge, master of a school at Livermere, in this county, and married for his first wife a Suffolk lady of the name of Claxton. After the Restora-

tion, in Dec., 1660, he was consecrated to the Bishopric of Chester, and was welcomed into his diocese with great applause, as Bishop Morton, one of his predecessors, had been in 1616 (*Barwick's Life of Morton*, p. 78). He did not enjoy his preferment many months, but died in London, in Nov., 1661, aged 72, and was buried in the south aisle of St. Paul's Cathedral.

at first, almost by compulsion, to Cromwell, who wished to gain an opportunity of exhibiting himself as a great literary patron, and had sanctioned the grant, which the Council had previously allowed, that the paper upon which it was printed should be free from duty; but on the Restoration it was dedicated with a more willing mind to Charles the Second. The printer of it was Dawks, the maternal grandfather of a more celebrated man, who printed, as we shall see, some of the works of another of our worthies.*

The Polyglott editions of the entire Bible, which had previously been published, were the Complutensian, the Antwerp, and the Paris.† The last mentioned is the most magnificent, but the English Polyglott of Walton is considered to be the fullest, most convenient and most useful‡ of all. Nine languages are used in it, but no one book is printed in so many. In the New Testament the four Gospels are in six languages, but the other books only in five; in the Apocrypha, the books of Judith and of the Maccabees are only in three. The Septuagint version is printed from the edition which was published in Rome, in 1587, and exhibits the text of the Vatican Manuscript. The Latin is the Vulgate of Pope Clement the Eighth. The Chaldee Paraphrase is more complete than in any former publication; and moreover, the Polyglott of Walton has an interlinear Latin version of the Hebrew text, and some parts of the Bible printed in Ethiopic and Persian,—advantages which were not possessed by earlier works of the same kind.§

But besides its own intrinsic merits, there is another circumstance which renders this learned work remarkable. It is the first work that was printed in England by subscription—that mode of publication which is so common in our days. Nearly £4,000 were subscribed before the

* *Nichols's Literary Anecdotes.*

† So called from the places at which they were published; Complutum (the Latin name of Alcalá de Henares in Spain), Antwerp, and Paris.

‡ *Hallam's Literature of the Middle Ages*, vol. iii., p. 590; and *Horne's In-*

troduction, &c., vol. ii., pt. ii., p. 37.

§ There is a handsome copy in the Corporation Library, at Ipswich. Walton's Polyglott was amongst the books recommended to clerical students by Bishop Warburton.

proposals for publication were issued, and £9,000 in about two months after. These proposals are dated March 1, 1652-3, and are signed by J. Armachanus, (Archbishop Usher), W. Fuller, Bruno Ryves, Brian Walton, S. Wiclocke, and H. Thorndike. To a subscriber of £10, one copy was guaranteed, and a subscriber of £50, was to be entitled to six copies.*

In addition to having been engaged in the Polyglott, Fuller has the credit of having published in 1628, a sermon, called the "The Mourning of Mount Lebanon";† and of having been also concerned in "Ephemeris Parliamentaria, the Sovereign's Prerogative and Subjects' Privileges, in several speeches between King Charles the First and the most eminent persons of both Houses of Parliament," London, 1654, 1663, 1681; but the dates seem to warrant the belief, that if connected at all with the publication of this work, it could only have been with the earliest portion.

For death removed him from his earthly trials and labours, on Holy Thursday (May 12), 1659; but death even did not secure his corpse from persecution. We can now feel proud of the townsman who assisted in the publication of "the most absolute and famous edition of the Bible that the Christian world ever had, or is likely to enjoy";‡ but he met with little respect from the age in which he lived.

"He had," says Walker,§ "this peculiar in his sufferings, that he was in a manner persecuted even after his death; for they denied him rest in his Church of St. Giles (he was properly Vicar of that parish), whereupon he was buried in that of Vedastus, Foster Lane".

His burial is thus recorded in the Parish Register, "Mr.

* *Life of Dr. Hammond*, attached to his Practical Catechism, in the Anglo-Catholic Library, p. lxxxii. *Note*.—Hammond was one of the £50 subscribers. The late Alderman Kelly improved on this method of publishing books by subscription, about the year 1811, by appointing agents, called canvassers, throughout the country, to enlist subscri-

bers; and it is remarkable that one of the first works upon which this new experiment was tried, was an edition of the Holy Bible. *Fell's Life of Kelly*, pp. 68, 74.

† *Wood's Athene*.

‡ *Walker's Sufferings of the Clergy*, pt. ii., p. 54.

§ *Ibid*, pt. ii., p. 19.

William Fuller, Doctor in Divinity, was buried in y^e quire of y^e Church, May the 18th, 1659." A monument to his memory was placed in the church by his daughter, Mrs. Walton.

That monument—a plain mural slab—still exists on the south side of the altar, and bears a Latin inscription, recording his loyalty and sufferings. Portions only of the inscription are given in different books,* and I therefore visited the church myself, with the hope of obtaining an entire copy of it; but I found the letters so intermixed, and so inaccurate,† that I soon discovered the reason why previous transcribers had contented themselves with parts, and was myself compelled, though much against my will, to give up the design of copying the whole.

I suspect that the monument must have been injured, when the original church of St. Vedast was seriously damaged by the Great Fire of London, in 1666; and that when the present building was erected by Sir Christopher Wren,‡ some ignorant workman was employed to renew the inscription, who succeeded only in bequeathing a puzzle to all future antiquaries.

A few years after the birth of Dean Fuller another person was born here, who also eventually became a Confessor for loyalty to his King and Church, LAWRENCE BRETTON. His father, John Bretton,§ was engaged in the staple manufacture of the town, for his name occurs amongst the list of leading clothiers in the Churchwardens' and Collectors' Book, in 1589,|| and in the Register of Burials in 1603,

* *Walker's Sufferings of the Clergy*, in Latin. *Le Neve's Mon. Angl.*, from MS. Wood, in Mus. Ashmol. Oxon., p. 245, in English.

† For example "Etattyri" for Martyri, I imagine; "obsieem" for ob fidem, when compared with Walker; "lacarceratus," for incarceration! &c., &c.

‡ *Brayley's Londiniana*, vol. ii., p. 70. "St. Vedast, Foster Lane, interior rebuilt (Steeple 1697)," at the cost of

"£1,853. 15s. 6d."

§ Whether the family came originally from Lavenham, I do not know; but in the *Churchwardens' and Collectors' Book*, p. 117, mention is made in 1577, of "Bretton of Lanham."

|| The names of the clothiers who promised to find work for the people in the workhouse at this time were Nicholas Strutt, John Alabaster, George Reve, John Bretton, and — Godbold.

there is this entry, "Mother Frost, mother to John Breton^ye Clothier." He married, Feb. 16, 1580, Elizabeth Strutt,* whose family was also engaged in the cloth-trade here; in 1583, 1593 and 1601 he was Chief Collector of the Market; and in 1589 and 1599 he was Churchwarden. He was Mayor of Hadleigh in 1621, and from the record of his burial in 1636 "Nov. 6. Mr. John Britton, Alderman," he seems at the time of his death to have been one of its chief Magistrates.

Lawrence, his fifth child, was born in 1588 and baptized on the 21st of April in that year, and although I have not been able to find any positive statement to that effect I think he must have received his early education at our school. On the 22nd of May, 1600, being then only a little more than twelve years old, he was entered as a Pensioner at Queen's College,† Cambridge, and if I may hazard a conjecture as to the reason which caused him to be sent thither, I would say that it was very probably the recommendation of the Rector of his native parish, Dr. Meriton,‡ who had been a Fellow of that College. In 1604, when only sixteen years old, he proceeded B.A. almost equalling by his early attainment of that degree the celebrated Cardinal Wolsey, who became "the Boy Bacheller," as "he was called most commonly throughout the University" of Oxford, "when he past not fifteen years of age." On March 15, 1607-8, he was elected Fellow of his College, in 1608 he commenced M.A. and was afterwards appointed in the ordinary routine, I conclude, to fill various offices at Queen's. In 1610-11 he was Senior Prælector; in 1611-12 Examiner; in 1612-13 Prælector Græcus; in 1614-15 Decanus Sacelli; in 1615-16 having then become B.D. he was Censor Philosophicus; in 1616-17 he was Senior Bursar and Censor Theologicus; in 1617-18 he was Junior Bursar; and having taken the degree of D.D. in 1630 he was

* She appears to have been buried Feb. 22, 1621-2. "Elizabeth Breiten wyfe to Mr. John Br."

† His elder brother, Robert, baptized

Dec. 27, 1584, was also entered at Queen's on the 23rd of Septr. following; but he does not appear to have graduated.

‡ See Appendix E.

preferred, I imagine through the favour of the King* but I do not know in what year, to the Rectory of Hitcham in this neighbourhood, where in the zealous performance of his duties he displayed "great worth and learning."†

These qualifications together with the possession of an important Living (it was then worth £200 a year) and a "considerable temporal estate" (how obtained I have not been able to discover, for his father had a numerous family and he was not the eldest son‡) "procured him to be put into the commission of the peace," and so recommended him to the clergy of the Diocese that they elected him to represent them as their Proctor in the Convocation of 1640. This Convocation is remarkable for having sat by virtue of a new commission from the King, even after the Parliament had been dissolved. It voted to his majesty subsidies of £20,000 for six years; and enacted seventeen canons, the chief of which related to the Royal Supremacy, the various bodies of dissenters, and the oath against "all innovations in doctrine and government to be taken by the Clergy"—an oath which created great commotion amongst the Puritans because they imagined that the words "&c," inadvertently introduced into it, had been designedly inserted as a trap to their consciences.§

These Canons were violently condemned in the "Long Parliament" which assembled in Decr., and in the following year a fine was imposed on all the members of the Convocation which had passed them, but it is not known whether it was actually levied. Lawrence Bretton, however, either for this reason or because of his general loyalty and affection to the Church incurred the displeasure of the parliament, and at the very beginning of the Rebellion his house at Hitcham

* The Living is now in the gift of the Crown, and has been so, I believe, since the time of Queen Elizabeth.

† *Walker's Sufferings of the Clergy*, pt. ii. p. 209, from which the substance of this account is taken.

‡ He was, however, his father's executor, as is shewn by the "*Liber Actorum*," for he appeared in the Dean's Court, to state that his father was possessed of

property to the value of more than £5, and therefore beyond its jurisdiction. The will must have been proved in a superior Court.

§ *Lathbury's History of Convocation*, pp. 220-234. The Canons were repealed by the Act of 13th of Charles II. See also *Fuller's Church History*, vol. vi. pp. 161-177.

was often beset by armed soldiers, "desirous to apprehend him," but through the favour of his parishioners, by whom he was "extremely beloved on account of his sweet, pleasant, and hospitable temper," he had always timely notice of their coming and was able to "escape their hands."* But he was so frequently disturbed in this way that he was compelled at length, about the year 1643, to leave his parish altogether; and then both his Living and his own estate were seized by the House of Commons:—a circumstance which is the more to be regretted as he was on the point of purchasing an estate of £20 a year, adjoining the glebe, which he intended to bequeath to his successors, on the condition that they should pay £10 a year to the poor of Hitcham.

And another proof of his willingness to employ his money in good and holy purposes appears in a gift, which he had previously made: he "furnished the Communion Table of his church with two large flaggons, a large cup, and a very handsome bason for the offerings, all of silver;" but with characteristic modesty he would not allow his name, or his arms, or anything but the word "Hitcham" to be inscribed upon them. And his humility was blessed in a way, which he could have little expected or foreseen, for when the plate was seized amongst his other goods and carried before the Committee they were satisfied at once that it belonged to the parish, and "in a fit of tenderness, not common in those times, sent it back again." There it still remains. The two flagons have the words "Hitcham in Suff. 1638" engraved upon them; the cup bears the legend "Hicham in Suffolk 1640;" and though no words at all are inscribed upon the paten (or bason), the plate-marks are the same as those upon the cup, and at the base of the stem, underneath, there is the representation of a lamb bearing a banner, on a mount, with a glory round it—the crest in fact of Hadleigh,—which convinces me that this paten proceeded from the same donor as the cup and flagon, and makes me marvel that it should have been permitted to escape from the fangs

* 2 Cor., xi., 22.

of the Committee, inasmuch as that crest might have been held to afford the presumption that the paten at least was the private property of Dr. Bretton.

After he had been obliged to leave Hitcham, Lawrence Bretton came to reside again in his native town. He had prudently placed £7,000, or £8,000, of his own money, in the hands of friends, who kept it safe from the rapacity of Parliament, and by this means he was able, though deprived of his preferment, to live with comfort, and even to assist his poorer fellow-loyalists :

“Ministering out of it to the necessities of many of the poor beggar’d and starving Clergy. Here he continued leading a most studious and pious life, and privately reading (for the use of them was proscribed by Parliament), the Prayers of the Church every day, as also administering the blessed Sacrament on the three great Festivals of the year, to such loyalists as resorted to him.”

Dr. Bretton had been distinguished while at Cambridge, for his preaching, as well as for his learning, so that when King James the First visited Newmarket, he was appointed by the University to preach before him. In the performance of this duty he was very successful in obtaining the royal approbation. We are told of the learned Bishop Sanderson that though he had an extraordinary memory, “he was punished with such an innate, invincible fear and bashfulness,” that his memory failed him, when on one occasion he had been over-persuaded by a friend (Dr. Hammond), to preach without his book in a country church* —“such was the depth of his learning,” as Fuller says of Hooker, “that his pen was a better bucket than his tongue to draw it out.”† We also read of the unfortunate predicament, in which Dr. Westphaling found himself placed, when preaching before Queen Elizabeth at Oxford,—a predicament which we can well understand did not help to enliven his gloomy disposition, for he is said never or seldom to have laughed‡—he prolonged his discourse to such an unreasonable length, that Her Majesty with Tudor

* *Wotton's Life of Sanderson* in *Wordsworth's Ecclesiastical Biography*, vol. iv., pp. 415, 435.

† *Church History*, vol. v., p. 178.

‡ *Ibid.* p. 255. He became Bishop of Hereford.

imperiousness, interrupted him in the midst of it, by sending him word "to make an end of his discourse without delay," but to the surprise of all, the Doctor proceeded with his sermon, and when afterwards rated by the Queen for his disobedience, he was obliged to confess that, as he had learnt his sermon by heart, he was afraid to omit any part of it, "lest he should put himself so completely out of cue, that he should forget all the rest, and so be brought to shame before the University and Court."* But Dr. Bretton was possessed of self-confidence and fluency, and acquitted himself with so much credit

"That in the close of his sermon apologizing for the length of it, that Prince (King James) call'd to him and told him, 'You need no excuse, Nimble Chaps, I must have you here again.'"

This royal compliment, which, however well-deserved, was certainly ill-timed, together with the general merits of Dr. Bretton, gave rise to the belief that had he survived the usurpation, he "would have stood the fairest of any man for the Bishoprick of Norwich;" but he was not spared to witness the restoration of the ancient line of kings. He died in 1657, and was buried in our Church, but in what spot I do not know, for there is no memorial to mark his grave; there is only this entry relating to him, in the Register of Burials, "July 25, Lawrence Britten, B.D."†

Another celebrated native of the place,—another Confessor too, in the same good cause, was JOSEPH BEAUMONT, a descendant of the Leicestershire family of that name; though his immediate relations, like those of Lawrence Bretton, were engaged in the cloth-trade here. In the Register of Burials, in 1586, occurs the name of "Julian Beaumont, Clothier," and it is added in another, though ancient handwriting,‡ "father of Edward, and John of Hadleigh, and son of Robert of Bildeston, who came out of Leicestershire."

* *Miss Strickland's Queens of England*, vol. vi., p. 271.

† He is only styled B.D.

‡ About 1661, judging from the ink,

which is of a green colour, when compared with entries in the Register of Baptisms of that date.

Of this John,* as I suppose, Joseph Beaumont was a son, and was born on the 13th of March, 1616, and baptized according to our Register, on the 21st of the same month, "Joseph Beaumont, son to John Beaumont, Clothier." His mother was an Alabaster, and as such, closely connected with the first wife of Bishop Still, and with Dr. William Alabaster, whom I have already noticed, for there is this entry in the Register of marriages, in 1615, "August 8, John Beamont, Sing., Suzan† Alibaster, Sing."

We are told‡ that Joseph Beaumont manifested "such readiness of wit," and such a love of learning, in his earliest years, that his father determined to give him a good education; but though pressed by his friends to place the boy at Westminster, he sent him to the Grammar School of his own town; led, no doubt, to this determination, not only as his biographer remarks, by the desire to have him "under his own prudent care and immediate inspection," but by the successful career at the University of Boise, Overall, Fuller, and Bretton, who had been educated there a few years before. And the result proved that the father had acted wisely; for on proceeding to Peterhouse, Cambridge, which he did at the age of 16, Joseph Beaumont conducted himself so well, and having been well-grounded, made such proficiency in his studies, that as soon as possible after he had taken his B.A. degree, he was appointed to a Fellowship in his College, by the Master, Dr. Cosin,—the same Dr. Cosin, who had been the friend and secretary of Bishop Overall. Already a good classical scholar—he was so fond of Terence, that "he was always observed to carry a small edition of him in his pocket, to the end of his life,"§—he now, in his twenty-first year, addressed himself to subjects

* He was buried May 14, 1663: "Mr. John Beaumont, Alderman, aged 69, son to Mr. Julian Beaumont, of this town, Clothier." The family appears to have continued here until the middle or a little beyond it of the last century.

† She was baptized July 9, 1594, and was a daughter of John Alabaster, which John was, I conclude, son to Thomas

Alabaster, who was baptized Feb. 17, 1560-1

‡ My chief authority here is a memoir of Dr. Beaumont prefixed to a Selection of his Poems, &c., by the Rev. John Gee, M.A. of Peterhouse, Cambridge, published in 1749.

§ *Walker's Sufferings of the Clergy*, pt. ii. p. 153—says that "he was in great

more worthy of his maturer intellect. He studied the Holy Scriptures in the original languages, and searched out their meaning by the aid and light of the ancient Fathers of the Church, and in order that he might have examples of Christian holiness and heroism continually before him, he digested the lives of saints and martyrs into a kind of Calendar, so that no single day could pass without its proper remembrancer and guide.

And thus, when elected to a Tutorship at Peterhouse, in his twenty-fourth year, he was unusually well-qualified to instruct his pupils, both in secular and sound religious learning, and to maintain both them and himself firm in "the old paths," when so many others faltered and fell beneath the trials of the times. He was more successful, indeed, than Origen, who trained many catechumens who were constant unto death,* for every one of his pupils remained stedfast in his attachment to the Church and to the King—not one fell away; and when the spirit of dissension became more inflamed, he set himself, undismayed, to "describe historically the calamitous state of the Roman Empire, under the two sons of Theodosius," and to apply the lessons, which those scenes of horror and of misery suggested, to the circumstances of his own country, with the view at once of shewing the fatal end of factious contentions, and the certain ultimate success of "piety and Catholic Religion." This work, containing 401 pages in 4to, was finished and published in 1641.

And when for a season, his hopes seemed never likely to be realised, but the times grew more gloomy, and civil war actually broke out, he had recourse to religious studies, as the best consolation of a troubled mind, and employed the summer of 1643, in writing *Daily Meditations on the attributes of God*, in which he vindicated the Divine

esteem for his learning, and particularly for his knowledge of the Latin tongue." He was not, however, so zealous a scholar as Mr. John Underwood of Whittlesea, Cambridge, who died and was buried in 1733. "His coffin was painted green.

Horace was placed under his head, Milton under his feet, a Greek Testament in his right hand, a small Horace in his left." *Mrs. Stone's God's Acre*, p. 296.

* *Eusebius, Ecclesiastical History*, Book vi., c. iv,

dispensations towards mankind, and which he published in 4to, and 205 pages, with an introductory prayer, partly in Greek, and partly in English, remarkable for its humble and unaffected piety. In 1644 he was ejected by the Parliament from Cambridge, and retired to his native town of Hadleigh; and here, still true to his principles, he formed (it must have been in conjunction with Lawrence Bretton) "a little society of gallant spirits, men of abused merits, which consisted chiefly of some of his former pupils, and the sons of his great friend and patron, Bishop Wren," and, being in Deacon's orders,—“though he used all the methods which prudence could suggest to avoid danger—he constantly performed the daily services of the Liturgy in his father's house, and preached to his little flock every Sunday.”

Here also, not having his books with him, he consoled himself with writing poetry; and in rapidity of composition he even rivalled his contemporary, Dr. Hammond, and the modern author of *Now and Then*, for he began *Psyche*,* an allegorical poem, representing “a soul led by Divine grace and her guardian angel, through the difficult assaults and temptations of the world, to a holy and happy life,” in April, 1647, finished it, although it contained 20 long Cantos, on March 13 following (in celebration, I presume, of his birthday), and published it immediately afterwards. His biographer, however, is obliged to take up, in effect, the words of Horace,†

“Vos, O

Pompilius sanguis, carmen reprehendite, quod non
Multa dies et multa litura coercuit, atque
Præsectum decies non castigavit ad unquem.”

* Sir Kenelm Digby wrote in his copy of *Psyche* “These verses are of the Divine ascent.” Mr. Southey says (Note to Section x. of “The Curse of Kehama.”) “It is one of the most extraordinary poems in this or any other language, and a strange, long, but by no means uninteresting work.”—See for an account of it, *Retrospective Review*, vol. xi and xii; *Southey's Specimens*, vol. i. p. xxv.; *Singer's Preface to Marmion's*

Cupid and Psyche; *Gentleman's Mag.* Feb. 1836. A copy of this Poem, edited by Dr. Beaumont's Son, Charles Beaumont, formerly Fellow of Peterhouse, is in the library of that College. His son was a benefactor to the College. He gave the Master's New Lodge, and a large sum of money to purchase advowsons. He was buried in the College Chapel.

† *Ars Poetica*, 291-295 lines.

for he allows, that in consequence of the quickness with which it was written "incorrectnesses and negligencies frequently occur in it." Still the Poem had a considerable reputation in its day, and attained a second edition in 1702,* and "the last and best poet of Great Britain" (Pope)† is declared to have said of it in private conversation (could he have been slyly alluding to the plagiarisms of our other great poetical townsman, Alabaster?)

"There are in it a great many flowers well worth gathering, and a man who has the art of stealing wisely, will find his account in reading it."

But besides this published poem he left two large MS. books of English verses, fairly transcribed in his own hand, the latter of which, called *Cathemerina*, contained "morning preparatory (religious) exercises for the duties of the ensuing day," which had been written between May 17, 1652, and Sept. 3, of the same year, when his poetic fervour was finally and for ever cooled by a severe attack of ague. A selection from these two MSS. was made, and published, together with some Latin poems, in 1749, under the editorship of the Rev. John Gee, of Peterhouse. It is not fair, perhaps, to criticize verses, which were chiefly written for the amusement of the author, and to express the pious thoughts which were passing at the moment through his

* To the second edition four new Cantos were added.

† I suspect this saying of Pope must be given in *Spence's Anecdotes*, but though I searched that book pretty carefully, I could not find it.

Mr. Wilmott, in his *Lives of the Sacred Poets*, First Series, pp. 339-340, observes of Psyche: "Few students will be found armed with sufficient patience to penetrate through the dreariness of its twenty Cantos. But the barren heath is intersected by many green and flowery paths, and nourished by little streams of genuine poetry. The misfortune is, that we grow weary before we find them.... It may not be just to censure him (Beaumont), for the familiarity of his expressions, and the ludicrous contrasts which every page presents. The theological literature of the age is open to a

like reproof..... While Taylor only stooped at long intervals to the prevailing corruptions of style, Beaumont seldom elevated himself above them. But when he rose into a clearer element, his imagination was proportionably spiritualized. When he unfolds the "ruby gates" of the Orient and discloses to our eyes the Spirit of the Morning "mounting his chariot of gold," whose "diamond wheels" burn along the paths of Heaven, we regret that his taste was not always the handmaid of his fancy."

Beaumont has not been admitted into any collection of specimens of our poets: but the advice of Pope has drawn a few industrious eyes to his pages. A recent critic has traced Milton, Pope, and Collins, to his works, and a beautiful passage in *Southey's Kehama* is supposed to have been derived from Psyche.

mind; but from the specimens I have read, I may say, speaking generally, of Beaumont, what Fuller observes of Sternhold and Hopkins, the translators of the Psalms into English metre, that he "was a man whose piety was better than his poetry, and who had drank more of Jordan than of Helicon."*

During the same period Mr. Beaumont also wrote a Commentary on the Book of Ecclesiastes, and large critical notes upon the Pentateuch.†

The rewards which he obtained for his zeal and learning besides his Fellowship at Peterhouse, were the Rectory of Kelshall, Herts, in 1643; the Living of Elm with Emneth, in Cambridgeshire, in 1646; a Canonry of Ely, in 1646;‡ and in 1650 the domestic Chaplaincy to his great friend and patron, Bishop Wren. He had continued in this relation to the Bishop for about three years, "when his lordship, as the most convincing testimony of his benevolence and affectionate regard for him, made a proposal to him, which filled him with inexpressible delight and astonishment;" and that was, something after the manner of the Rector of Boxworth, that Mr. Beaumont should marry his step-daughter, Miss Brownrigg.§ The lady had stronger pecuniary recommendations than Miss Holt, being the heiress to a considerable estate at Tattingstone; and as the event proved, she had also more than Miss Holt's discretion, for she so managed her household as to keep clear of debt; and as the parties were also previously known and secretly attached to each other, Mr. Beaumont accepted at once the Bishop's offer, without having, like Mr. Boise, to make a

* *Church History*, vol. iv. p. 72. This seems to have been a favourite comparison of Fuller's, for speaking of Francis Quarles (*Worthies*, vol. i. p. 519), he says, "Our Quarles was free from the faults of the first, as if he had drank of Jordan instead of Helicon, and slept on Mount Olivet for his Parnassus."

† He was also an artist. The pictures by the altar of Peterhouse Chapel were drawn by him in chalk and charcoal; and Carter, the Cambridgeshire historian,

thought the Wise Man's Offering, on the north side, particularly fine."—*Wilmott's Sacred Poets*, 1st Series, p. 339.

‡ He was appointed Prebendary of the sixth Stall in this year, but not installed till 1660. He seems to have been made Prebendary of the eighth stall, in 1665.—*Miller's Cathedral Church of Ely*, pp. 170-171.

§ A relation, I presume, of Brownrigg Bishop of Exeter, for he also was a native of Ipswich.

journey to inspect the proffered bride, and soon became the husband of Miss Brownrigg, and the owner of Tattingstone—an arrangement which was peculiarly comfortable, as during the Commonwealth he was deprived by the Parliament of his Livings.

At the Restoration, he was re-instated in his preferments and made a Chaplain to the King, but never obtained any further favour beyond a Royal *Mandamus* to the University, to create him a D.D., in 1660. Early in the next year, he went at the request of the Bishop to reside on his Canonry at Ely,* but “the damp and foggy air of the fens,” proved too much for the delicate constitution of his wife, which was unable to “support such a load of vapours,” and she died,† on May 31st, 1662, and was buried behind the altar in the Cathedral Church of Ely. Dr. Beaumont had just before been appointed by the Bishop to the Mastership of Jesus College, on the resignation of Bishop Pearson, the renowned author of the Exposition of the Creed, and he had fondly hoped that a change of air would have revived her drooping health, but she was too ill to go thither; and it was not until after her funeral that he was able to take up his residence at Cambridge. His first care was to repair and restore his college, at his own expense;‡ but in 1663, on the death of Dr. Hale, his ever-constant patron “replanted him in the (richer) soil” of Peterhouse, the college in which he had been reared, by appointing him to the Mastership there, the Bishop, as visitor, having acquired the right to present, through some irregular proceedings of the Fellows. In the same year he was made Rector of Teversham, near Cambridge, and of Conington, near St. Ives. He soon resigned the living of Teversham, and in the following year he was made Rector of Barley, Herts.

* He took charge of Trinity parish while there.

† They had had six children, but these all, except one, died before their father. Some of them were born at Tattingstone, and all of them were baptized according to the office of the Church. Some were also buried at Tattingstone.

‡ Dr. Baldero Master of Jesus, under his hand and y^e seal of y^e College, acknowledges that he had received of Dr. Beaumont, at a later period, the sum of ten pounds, as a free gift for making y^e organs and repeiring y^e Chappel of y^e same College, Octob. 29, 1664.—*MS.*, in the hands of Mr. Read, of Ipswich.

The next year he had a controversy with Dr. Henry More,* the author of the *Mystery of Godliness*, about some passages in that book, which he thought to be objectionable, and his work gave such satisfaction, that he received the thanks of the University. In 1670,† without any application from himself, he was made Regius Professor of Divinity, and in the discharge of the duties of this office he was able to keep the University untainted by “the tenets of Calvin and the absurdities of Puritanism.” He read public Lectures twice a week in every term, taking for his earliest and chief subject the Epistles to the Romans and the Colossians; and having ascertained the true reading, as he considered, of the text, and digested the explanations of Commentators from St. Chrysostom and his follower Theophylact, down to Grotius and other modern expositors, he endeavoured to express the true meaning of those Epistles in opposition to “Papists, Socinians, and every other faction and heresy in religion,” and in support of the doctrines of the Church of England. He requested of his executors, however, that none of these lectures should appear in print after his death; but transcribed copies of some of them were sold at a high price.‡ In the year 1689, when the Comprehension was promoted with the design of uniting the whole kingdom in one form of worship and devotion, he was appointed one of the Commissioners; but convinced that such a scheme would never succeed, he would not take his seat at the board. He continued to discharge his duties even in his 84th year,§ and persisted in preaching before the University on Nov. 5,|| 1699; but he was so much fatigued with the

* I imagine that Dr. Beaumont must have written twice upon this subject, for in the Library of Peterhouse, Cambridge, there is a copy of “some observations upon the Apology of Dr. Henry More for the *Mystery of Godliness*,” 1615.

† The date is 1674, in the *Cambridge Graduati*.

‡ *Waterland* quotes an extract from his MS. Commentary on Rom., xii., 2, in his *Regeneration stated and explained*, vol. vi., pp. 352-353 note.

§ And yet he is said to have been a man of delicate constitution, “as appears

from his having been obliged to obtain from the Vice Chancellor of Cambridge a dispensation to eat meat in Lent, because fish did not agree with him,—a fact which shews that Church discipline was at that time observed in the University.”—*Hook's Biographical Dictionary*, quoting *Jacob's Lives of the Poets*.

|| Probably the event commemorated on this day was a favourite subject with him, for I have seen in an old MS., belonging to Mr. Read, of Ipswich, that “he made an oration on the 5th of Nov. before the University, 1640.”

exertion on that occasion, that he was obliged to be carried home, a high fever supervened, gout attacked him in the stomach, and after suffering dreadful pain, he expired on the 23rd of the same month.*

There is some difficulty in fixing on the exact place of his interment. He is said† to have been buried in the Chapel of Peterhouse, but whether this means the Church of St. Mary the Less, which was formerly used as the College Chapel, or whether it means the present Chapel of the Society, is not satisfactorily determined. On the north side of the ante-chapel of the latter building, however, there is now a tablet of wood (probably oak), gilded and painted, and bearing the following inscription:—

P. M.

Josephi Beaumont

Sstæ. Theologiæ Profess^{ris} Regii

Et hujus Collegii Custodis dignissimi.

Qui doctrinæ omnis ac pietatis

Gazophylacium fuit augustissimum,

Poeta, orator, Theologus præstantissim^{us}

Quovis nomine hæreticorum malleus,

Et veritatis vindex palmarius.

Obiit æt^{is} suæ an^o. LXXXIV^o

Illustre specimen

Quod egregiis aliquando producat^{ur} ætas,

Annoque Dⁿⁱ MDCXCIX^o ;

In ipso nempe seculi pede

Utpote Literatorum qui in illo floruer^e,

Non modo coronis verum etiam summa.

At tibi quod bini ornantur, vir maxime, cippi

Hic auri et ille marmoris, veniam dato.

Non metus ut vigeat seris tua gloria sæclis

Sed nostra id importunior pietas facit.

Neutro, scimus, eges, cum scripta reliqueris, auro

Pretiosiora, perenniora marmore.

It will be observed that reference is here made to another monument of marble. This may probably cover his grave,

* He bequeathed £300 to the Chapel of Peterhouse, and £20 to the poor of Little St. Mary's.

† *Bentham's History of Ely Cathedral.*

In *Ackerman's University of Cambridge* also it is said that Dr. Beaumont lies buried in the College Chapel.

and since that is not in the present Chapel of Peterhouse, it has been supposed that it must lie in the Church of St. Mary the Less, although it has not been found there. It may, however, be covered by the pews.

There is a portrait of Dr. Beaumont in the Hall of Peterhouse, and I have in my possession an engraving of him by R. White.

In 1618 Dr. THOMAS GOAD became Rector of this parish. In our inspection of the Rectory and of the Church we have had proofs of his love of painting and of writing quaint verses and inscriptions: but we shall find that he was also distinguished as a theologian in an age, which has been called the "golden age" of Anglo-Catholic divinity.

He was the second son of Dr. Roger Goad,* once Master of the Free School at Guilford, who on the deprivation of Provost Baker for his Romish tendencies in 1569, had been nominated by Queen Elizabeth, and elected by the Fellows, much to his own surprize, to the vacant headship of King's College, Cambridge, on account of his more Protestant opinions.† He was born in Cambridge in August 1576 and was one of the extraordinary number of ten brothers, who all came up to College during their father's provostship.‡ He was educated at Eton and thence elected to a scholarship at King's on Sept. 1, 1592: on Sept. 1, 1595, he

* Roger Goad was born at Horton, Bucks., admitted Scholar of King's College, Cambridge. in 1555, Fellow, Vice Provost, and D.D. and he was for forty years Provost. He was three times Vice Chancellor of the University, a Prebend of Wells in 1576, Chaplain to Ambrose Dudley, Earl of Warwick, and Rector of Milton, Cambridgeshire. He gave by his last will certain legacies to King's College, and the perpetual advowson of Milton after the decease of his own children, and some entailments. He died in 1610 upon St. Mark's day, and was buried in the second North Vestry, in King's College Chapel, under a grey marble without any inscription. In a window of the Vestry are his and the College

arms, surrounded by roses and lilies for King's and Eton, with these inscriptions, "Roger Goad Præpositus 1570," and

τὸ ζῆν
ἐμὸι ΧΡΙΣΤΟΣ κέρδος
τὸ ἀποθανεῖν

† Though elected Provost for his Protestantism, Dr Goad was no Puritan; but was persecuted by that party during all his Provostship. *Cole's MSS.* quoted in *Le Keux's Memorials of Cambridge—King's College*, pp. 26-28—"He had many contests with the young fry in this College, chiefly because he loved their good better than they themselves."—*Fuller's Worthies*, vol. i. p. 208.

‡ *Le Keux's Memorials.*

became Fellow ; B.A. in 1596, and Lecturer in 1598. In 1600 he proceeded M.A., and at Christmas 1606 he was ordained Priest (I do not know in what year he was ordained Deacon, though I conclude it was several years before, for he appears to have been a Prebend of Winchester in 1601) and took the higher degree of B.D. in 1607. In 1609 he was Bursar of King's : in 1610 he succeeded his father in the family Living of Milton, near Cambridge, which he held together with his fellowship ; in 1611 he was appointed Dean of Divinity, and very shortly afterwards he quitted College.*

His career at College seems to have been highly creditable ; at all events he distinguished himself for his skill in writing verses, and thus strengthened that natural poetical propensity which vented itself in after life when he was here, in inscriptions on the Church and Rectory. There are verses of his in the University Collections, on the death of Dr. Whitaker, 1597 ; † on the accession of King James the First, 1603 ; and on the death of Henry Prince of Wales, in 1612.

The motive, which led him to remove from Cambridge must, I think, have been the desire to reside at Lambeth, as Domestic Chaplain to Abbott, who had lately been elevated from the see of London to the Primacy. Abbott had been a pupil of Provost Goad when the latter was Master of the Free School at Guilford, his native town ; and in graceful acknowledgment of the benefits he had then derived he took into his household a son of his former tutor. While Chaplain to his Grace, Mr. Goad refused to license Prynne's *Histriomastix*, and dissuaded the author from printing it.‡

And no doubt the then theological opinions of Mr. Goad united with the fact of his being the son of a former tutor, recommended him to the Primate. Provost Goad was the

* A "Tho. Goad, LL.D. Coll. Regal. nuper Soc." was Regius Professor of Civil Law at Cambridge, in 1611 ; but a relation of, and not the same person as, our Rector, I conclude.

† These are also printed at the end of

Whitaker's Life subjoined to his *Presbyt. Theol.* ed. 1603.

‡ From a MS. note kindly communicated by the Rev. T. Brocklebank, Fellow of King's.

intimate friend of Dr. Whitaker, whose high Calvinism had been so strongly opposed by Overall, and whose rules for the preservation of health, Mr. Boise was so careful to observe. This close intimacy of the father with Whitaker would seem almost of itself to imply agreement in religious views: but I find that Provost Goad is expressly said to have been "much concerned" at some theological disputes at Cambridge "then handled by Wm. Barret, fellow of Caius College," in opposition to the Calvinistic theory of Predestination, which he favoured.* The result was that the teachings of the father and of the friend together gave such a bias to the opinions of Mr. Thomas Goad that he also was a Calvinist for a great portion of his life.

In 1615, Mr. Goad took the degree of D.D.; in 1617, Feb. 16, he was made Precentor of St. Paul's; and in 1618, he was appointed by Archbishop Abbott to the Rectory of this parish; and in the same year a still greater honour was conferred upon him by the King. The Protestants of the Low Countries were at that time distracted with religious controversies amongst themselves, relating to "the five points," of predestination and reprobation, of the latitude of our Lord's atonement, of the power of man's free will both before and after his conversion, and of the perseverance in grace of the elect; and with the hope of settling these controversies they resolved to call a National Synod at Dort, and to request the assistance and presence of Divines of other Reformed Communions. With this view they applied to James, to send out to them some "chosen men," as delegates from the English Church, and accordingly the king selected for that purpose Dr. Carlton, Bishop of Llandaff; Dr. Joseph Hall, once Rector of Hawstead, in this "sweet and civil country of Suffolk," † as he calls it and subsequently Bishop of Norwich; Dr. Davenant, afterwards Bishop of Salisbury; and Dr. Ward, who became Archdeacon of Taunton. These were sent forth

* Cole's MSS. quoted in *Le Keux's King's College*, p. 29. See also *Waterland's Works*, vol ii. pp. 376, 377.

† *Specialities in my Life*, p. xix. vol. i. works.

with strong injunctions from the king,* that they should endeavour to make peace, but without compromising “the doctrines of the Church of England.” †

The health of Dr. Hall soon failed him, and he applied for his recall; ‡ and then the king, at the instance probably of the Primate Abbott, sent out our Dr. Goad to supply his place.§ This appointment is in itself a strong proof of the high estimation in which the theological learning of our Rector was regarded; but Dr. Hall in taking leave of the Synod thus wrote of his successor:

“Succenturiavit (*i. e.* Rex) mihi virum è suis selectissimum, quantum theologum!.....Vobis quidem ita feliciter prospectum est, ut sit cur infirmitati meæ haud parum gratulemini, quum hujusmodi succedaneo instructissimo cœtum hunc vestrum beaverit.||

And Dr. Goad on joining the Synod, is said to have made “a pithy oration, promising the utmost of his assistance to the general good.”

The position of the English delegates must have been full of difficulty, but their presence and their influence were useful in guiding the deliberations of the Synod; for it was thereby prevented from giving its sanction to the

* James was at this time strongly inclined to Calvinism, and the English Divines whom he sent to Dort were of the same sentiments; but they spoke of themselves as deputed by the King, not by the Church of England, which they did not represent.—*Hallam's Constitutional History*, vol. i. p. 396 note.

† *Fuller's Church History*, vol. v. pp. 461-463. These four Divines had allowed them by the States, ten pounds sterling a day: and were commanded by King James to send him in turn a weekly statement of the transactions of the Synod. Mr. Balcanquhall was afterwards sent as representative of the Church of Scotland.

‡ Hall himself thus drolly describes the cause of his malady; “By that time I had stayed two months there, the unquietness of the nights in those garrison towns, working upon the tender constitution of my body, brought me to

such weakness through want of rest that it began to disable me from attending the Synod, which yet, as I might, I forced myself unto; as wishing my zeal could have discountenanced my infirmity.”—*Specialities in my Life*, p. xxxi.

§ *Fuller's Church History*, vol. v. p. 468. They had commission to insist on the doctrine of Universal Redemption, as the doctrine of the Church of England though they were outvoted in it.—*Waterland's Works*, vol. ii. p. 383.

|| *Fuller*, vol. v. pp. 467, 468, says that Dr. Hall “publicly took his solemn farewell in a speech of which the extract given above is part;” but Hall himself relates, “Returning by Dort (from the Hague) I sent in my sad farewell to that grave assembly, who by common vote sent to me the president of the Synod and the assistants with a respective and gracious valediction.”

monstrous tenets of the Supralapsarians; and the doctrine that Almighty God has placed the greater part of mankind under a fatal necessity of committing the offences for which He has predetermined to punish them eternally, from that time lost ground.*

And in the course of the discussion the views of more than one of the Englishmen who heard it, underwent a change, effected by the arguments of Episcopius, the great leader of the Arminians. The early opinions of Dr. Goad were modified and (as another expresses it of himself) he "bade John Calvin good night," and shortly afterwards went over to the other side.† He is supposed to have lost, in consequence, a share in the high ecclesiastical preferments which were granted to his colleagues by King James; and whether for this reason, or by accident only I do not know—his name was left out in the "Acts" of the Synod. Still he received with his colleagues grateful acknowledgments from the Dutch for having attended the Synod, and two hundred pounds in money to defray the expense of their common return to England. He was presented also, like each of the others, with "a golden medall of good value,"‡ weighing about three quarters of a pound, and bearing the following inscription commemorative of the discussion, on one side, "*Erunt ut Mons Syon 1619*"§ and on the other, "*Asserta Religione.*"

But although he lost the highest ecclesiastical preferments, the talents of Dr. Goad prevented his being altogether set aside. According to Fuller, "he returned," after the Synod of Dort, "to his diligent discharging of his domestical duties in the family of his lord and patron;" and, if we may so judge from the fact that there are verses of his in the University Collections at Cambridge, on the "Return of Prince Charles from Spain," bearing the date of 1623, he beguiled his more onerous employments, by indulging his poetical propensities. In the same year he was engaged as

* *Southey's Book of the Church*, p. 433.

† *Fuller's Church History*, vol. v. p. 475 note.

‡ *Ibid*, p. 473.

§ The Synod ended on April 29, 1619.

assistant to Dr. Featley, in various disputations which were held with the Jesuits, Muskett, Fisher, and Sweet; and was remarkable for the firmness with which he exposed the devices of the Romish controversialists. These had set down untruly the arguments of Dr. Featley, and when charged with the dishonesty, denied it; but Dr. Goad replied, "Whether you did it wittingly or willingly bee it between God and your conscience: sure wee are that what you wrote down untruly was advantageous to your own side; therefore wee had just cause to suspect that you did it wittingly and willingly.*" Dr. Goad was also twice Proctor in Convocation for Cambridge, and was Prolocutor of the Lower House in the Convocation,† which was held at Oxford in 1625, acting in the stead of Dr. Bowles, who absented himself through fear of the plague.

And soon afterwards, we may infer both from the date of his paintings in the Rectory and Church, and from the regular recurrence of his name in the parish Registers, that is, about the year 1627, he became a more constant resident at Hadleigh. He had other livings, but this was the most important, and here accordingly he took up his abode, amusing himself sometimes with his favourite pursuit, for there are verses of his in the University Collections on the King's return from Scotland in 1633, but exercising himself chiefly in the proper duties of his sacred calling, and in writing a book, expressive of his altered views‡

* *Featley's Conference with Mr. Fisher and Mr. Sweet, Jesuits*, June 27, 1623, 4to.. p. 37. Dr. Goad was also engaged in a previous discussion with Muskett, p. 42.

College Chapel,—*Lathbury's Convocation*, p. 219. Mr. Hawkins, of whom I shall say more by and bye, thus jestingly speaks in his "*Pestifugium*" of this Parliament;

† The Convocation met in Merton

Conventum, dicunt quem *Parliamenta*, putavi
Stultus ego huic nostro similem, quo sæpe solemus
De *Gradibus* dandis suffragia ferre *Regentes*.
Sic Phœbo musas similes, juvenesque Magistris
Nôram: sic magnis conferre minuta solebam.
Verum hic tantum alios memorabilis ante Senatus
Quantum coniferæ superant viburnæ cupressi.

and adds in a note, "Sed ne quidem ipsa Oxonii civitas erat libera aut tuta à peste: quæ licet mitior, duravit ibidem aliquandiu."

‡ The following is the inscription on the tomb of Casaubon in Westminster Abbey which must have been written by Dr. Goad about this time;

—"A Disputation, partly Theological and partly Metaphysical concerning the necessity and contingency of events in the world in respect to God's eternal decrees."

This work, however, was not printed in his lifetime: it was not indeed given to the world until after the Restoration, —more than twenty years after it was written, and after its learned author was resting in his quiet grave in the chancel of our Church. He died on the 8th of August 1638, according to the Epitaph on his grave, if Dr. Wilkins has given it correctly in his MS. Unfortunately I am not able to satisfy myself on this point for the Epitaph is now illegible; but the Register relates that he was buried on the 9th.

Augusti 9, Thomas Goad, Sacrae Theologiae Professor atque hujus Eccl'iae p'ochialis Rector.

This sketch of the career of Dr. Goad explains the high character for learning, which is given to him on his grave,

Eximii necnon Rhetorices
Poeseos, Mathematices
Totiusque Artium
Encyclopedias Magistri
Famigeratissimi.

Isaac^s Casaubon^s

(O doctiorum quicquid est assurgite
Huic tam colendo nomini)
Quem Gallia Reip. Literariae bone (bono ?)
Peperit Henricus IV Francorum Rex
Invictissimus Lutetiam literis suis
Evocatum Bibliothecae suae praefecit,
Carumq. deinceps dum vixit habuit.
Eoq: terris erepto Jacobus Mag. Brit.
Monarcha regum doctissimus doctis
Indulgentissimus in Angliam accivit,
Munifice fovit posteritasq. ob
Doctrinam aeternum mirabitur.

H. S. E. invidia major.
Obiit aetern. in Xto vitam anhelans
Kal. Jul. MDCXIV. Aet. LV.

Viro opt. immortalitate digniss.
Th. Mortonus Ep. Duvelm.
Jucundissimae, quoad frui
Licuit, consuetudinis
Memor Pr. S. P. cv.
MDCXXXIV

Qui nosse vult Casaubonum
Non saxa sed chartas legat

The letters Pr. S. P. cv. probably
signify, as a friend has suggested, "pro-

Superfuturas marmori
Et profuturas posteris.

priis sumptibus ponendum curavit."

and justifies the words of Wood in his *Fasti Oxonienses*, "a great and general scholar, exact critic and historian, a poet, schoolman and divine." "He delighted," adds Fuller, "in making verses till the day of his death."*

But I am afraid I must observe on the authority of Fuller† also, that his learning was not accompanied with the humility of Overall:

"He had a commanding presence, an uncontrollable spirit impatient to be opposed, and loving to steer the discourse (being a good pilot to that purpose) of all the company he came into."

There are busts of Dr. Goad and of his brother Matthew on their graves, for like Saul and Jonathan these two brothers were not long divided in their deaths.—The inscription relating to Matthew Goad tells the sad tale,

Cui adjacet frater
Matthæus Goad‡
Armiger, Juriconsultus, &c.
Qui dum ad funus sui fratris
Properavit fatis una cessit
XII. Augusti 1638:

Through the kindness of a friend§ I am able to give a copy of the will of Dr. Thomas Goad, which will be found interesting I think, as an illustration of the manners and customs of the times.

In Nomine Christi Salvatoris, Amen. I Thomas Goad, doct^r in Divinitie, beeing I thanke God in good health, and perfecte memorie doe ordaine this my last will and testamente, hereby cancellinge all former willes formerlie by mee made. First att the pleasure of Allmightie God my Creatour and Redeemer I willinglie end my short Pilgrimage in this world with firme expectac'on to enioie the Libertie of the sonnes of God by the onelie merittes of my blessed savior who came into the world to save sinners of whome I am the cheife. The earthlie Tabernacle of this fleshe I render to the dust whence it came, in hope that it shalbee cloathed with glorie in the resurecc'on of the iust. And for that pore'on of Temporall estate whereof God hath vouchsafed to make mee his Steward I thus dispose thereof. First in dutie and thankfullnes to the place of my educac'on I give

* *Worthies*, vol. i. p. 240.

† *Ibid.*

‡ Matthew Goad was the eldest son of Dr. Roger Goad, and was Scholar of King's in 1591, and M.A. He had an

office in the Chancery, and is said to have lived on his lands in Suffolk, but where they were I do not know.

§ The Rev. T. Brocklebank, Fellow of King's College.

unto the Colledge of or blessed Ladie and Saint Nicholas, commonlie called Kinges Colledge in Cambridge all my freeland in Milton neare Cambridge to the intent that the whole yearlie profit thereof bee faithfullie employed yearlie for ever in divinitie bookes for the publique librarie there,* the said bookes to bee first named or approved by the Provost and more part of the Seniors for the time beeinge, and signed with this inscription, Legavit Thomas Goad, S^r Theologiæ professor, quondam socius huius Collegii. Item to the said Colledge I give the golden medaile given mee at the Synode of Dort:† Item to the poore of the parishe of Mesthame‡ in Surrey I give three pounds to bee distributed att the discrec'on of the Incumbent there. Item to the poore of Bishopp Stortford ten poundes to bee distributed by the vicar there, and allsoe other ten poundes to the vicar there for his encouragemente. Item to twenty poore of Winchester§ five shillings apeece to bee distributed by Mr. Dean's appointmente. Item to the poore of Milton|| aforesaid three poundes to be distributed by my brother Ellis there, and to the vicar there for his encouragemente sixe poundes. Item to the poore of Hadley in Suff. ten poundes to bee distributed by the appointmente of my neighbor Mr. Carter of Whatfield. Item to the poore of Black Notley in Essex five poundes to be distributed by my curate there. All my lands latelie bought by mee of Mr. John Bentill and beeinge in the occupac'on of George Steward, I give to my brother Mr. Matthewe Goad Esq^r for his lifetime, and after his decease to my nephewe and godson Thomas Goad and his heires of his bodie lawfullie begotten and in default of such heires to my nephewe Francis Goad and to his heires. Item to my said nephewe Thomas I give twentie pounds by the yeare for four years next following my death. Item to my neece Katherine Clarke I give thirtie poundes. Item to my sister Herne I give thirtie poundes, and to her husband Doc^r Herne my Crissostom's works in Greeke¶ and my two best gownes and Cassockes yf hee please to choose and weare them. Item to my nephewe John Rookes I give a pension of twentie poundes yearlie for three yeares, and to his wife the best of my silver tankards and to his eldest son twentie pounds. Item to my brother Mr. Ellis of Milton I abate fortie poundes of whatsoever debte hee shall owe att my death. Item to my aunt Moundford and my aunt Andrewes to each of them five poundes. Item to my godson Moundford Brampstô fellow of Trinitie Hall in Cambridge I give my two silver candlesticks. Item to my coozen Richard Archibold of London, six poundes. Item to my coozen Addam of Beerchwitt, widdow, I give five poundes. Item to my old friend

* The Estate at Milton, now producing clear about £60 per annum, is appropriated to the purchase of Books for the Library. Many of the Books bear the inscription Legavit T. G., &c.

† The Dort Medal was stolen, with other coins and medals, early in the present century.

‡ The Testator had been Rector of Mestham, Surrey.

§ The Testator had been Prebend of Winchester.

|| Milton Rectory was held by the Testator; it was then a sinecure with a vicarage; in 1842 the two were united; the Rectory was given to the College by Provost Goad, the father, after the decease of his family.

¶ Perhaps the edition of Sir H. Savile, Provost of Eton.

Mr. Miles Raven,* ten poundes. Item to my coozen Mr. George Goad,† of King's College, I give my peece of gold coyne of Tyberius Cæsar, and a ringe of thirty shillings inscribed *μνημοσυvov* T.G. Also the like rings I give to his two brethren Doer. Thomas Goad‡ and Mr. Christopher Goad, and to Mr. Thomas Rowe,§ Henry Molle,|| and Nicholas Hobard,¶ of King's Colledge. Item to the Vicar of Milton afore-said, I give a gowne, a cassocke, a cloake, a suite of under apparrell, such as my Executor shall thinke fitt to allott him out of mine. Item to my servant, Edward Webster, I give twentie poundes and my best geldinge, and allsoe two of my best feather beddes and bolsters to them and the best of my coverlettes in Hadleigh, and fortie poundes weight of my pewter there. Item I give to Charles my Cooke, and Robert my Coachman, and to Thomas Grange my servant, and to Thomas Notage sometimes my servant, to each of them four poundes. Item to Sr Bowyer of Hadley, my St. Ambrose; and to Sr Kitly my St. Austin. Item I appoint mine executor to make a Monumente for my father,** in the little Chappell att Kinge's Colledge, where the bodie lieth interred, namelie, uppon the easte wall a faire plate of brasse, double guilt throughout on the visible side thereof, after the engraveing of a decent inscription, to bee endited by Mr. Henry Molle, my good friend. Item my will is that my brother Mattheue make over unto ffeoffees the p'cells of free and copy land and tenements, which I purchased of Wortham, in Hadley, to bee added to the foundac'on of my charitable p'decessor, Dr. Pykenam, and emploied in like manner, to the reliefe of four almspeople, to which end my will is that my Ex^r. within two. years after my death, shall build two almshouses adioyninge on the west to the olde houses, att his owne charge, and not worse buildings than the former. Of this my last will and testament I ordain the sole Ex^r my well beloved brother, Mr. Mattheue Goad, who will, I trust, faithfullie and speedilie discharge my trust reposed in him, whom also I further charge before God, as hee will answer att y^e dreadfull day of the generall judgm^t, that yf yt shall appear to his conscience that I am indebted to any man or have wronged any (I hope I have not), hee doe willinglie and reallie make satisfac'on on my behalfe. In wittnes whereof

* Miles Raven was (extraordinarie electus), Scholar of King's, in 1587; Rector of Munston, Herts, in the College gift: an excellent scholar.

† George Goad, scholar of King's in 1620, nephew of Dr. Collins, Provost of King's; afterwards Fellow of Eton, and Master there.—See *Harwood*.

‡ Thomas Goad, Scholar in 1611; Christopher Goad, in 1613.

§ Thomas Rowe, Scholar in 1611; a great traveller; went to Venice with Sir Henry Wootton, Provost of Eton; afterwards Chaplain to the Archbishop of Canterbury; Vice-Provost; Prebendary of Wells and Vicar of Fordingbridge, but

he died before his institution.

|| Scholar in 1612; Vice-Provost and Public Orator; died in College, May 10, 1658.

¶ Born at Lindsey, in Suffolk; Scholar in 1620; Secretary to the Ambassador at Constantinople; a benefactor to the College and University Libraries, and to Eton College.

** This was never carried out, nor are any vestiges of any attempt now remaining. Probably the death of his elder brother Matthew, his executor, who died within four days of Thomas Goad the testator, prevented anything being done.

I have hereto sett my hand and seale, this 9th day of Novemb., 1636.

THOMAS GOAD.

Witnesses hereof { WILLIAM HAWKINS.
EDWARD WEBSTER.

Revised by mee, Jan. 26, 1637.

Witnesses hereof { WILLIAM ELLIS.
THOMAS GRANGE.

Concordat cum or'li testamento collatione } CHAR. COTTLE.
fc'a per me } Norium. Pub'cum.

Indorsement. Dr. Thomas Goade's Will : 1637. Gives all his freehold lands in Milton for buying Divinity Books.

EXTRACTS FROM THE BOOK USED AT THE COMMEMORATION OF BENEFACTORS
DEC: 6.

Roger Goad, D.D. and Provost in 1570 gave to the College the perpetual advowson of Milton in Cambridgeshire, and £20 to ten of the scholars then living to buy divinity books.

Thomas Goad, D.D. son of the aforesaid Roger Goad, and fellow, one of the Divines appointed by King James the 1st to go to the Synod of Dort besides divers books gave £20 per annum out of his lands at Milton to the College for ever, to buy divinity books for the library. He gave us also that medal of gold which for his eminent worth and service was presented to him by the States of Holland.

Amongst the residents at Hadleigh during the incumbency of Dr. Goad, was the REV. WILLIAM HAWKINS. It is supposed from the following note in his Poem called *Fastidium*,* that he was born at Oakington, near Cambridge;

“Hæc regio abundat salicibus magis quam quercubus aut ulmis. Quod dum profitetur autor de campestri et depressiore solo, sperat se *patriæ suæ non derogare*; utpote frugiferæ magis quam glandiferæ:”

but he is not mentioned in the parish books, which begin in 1592. He was of Christ's College, Cambridge, and took the degree of B.A. there, in 1622-3; and of M.A., in 1626. In the interval between his two degrees he appears to have become Master of the Free Grammar School in this town, and to have been licensed to it, according to the custom of the times, by the Bishop of the diocese, for one of his poems was acted here on Feb. 7, 1626; but he did not like

* *Corolla Varia*, pt. i., p. 13.

that occupation. He had been admitted into Holy Orders and he sighed for duties more strictly clerical, and longed for some quiet country Curacy, where he might employ himself in watching over his flock, and in pursuing his favourite studies without any of those interruptions, which his office, as a schoolmaster, interposed.

O quam placide mihi vota quiescant
 Olim si modicum mea fistula ducat ovile !
 Atque utinam e vobis unus, vestrivefuissem
 Subcustos gregis, aut Sacratæ janitor Ædis.
 Certe sive mihi *Stanton*, sive esset *Okinton*,
 Villula seu quævis (quid tum si parvula *Okinton* ?
 Et parvæ violæ sunt et sunt parvula fraga)
 Sic inter salices densa sub vepre studerem.
 Parva daret libros mihi, me vestiret *Okinton*.
 Hic placidæ pecudes, hic mollia prata, salignum
 Hic nemus, hic longi senio consumerer ævi.
 Nunc labor ingratus ferulæ virgæque Magistrum
 Prima inter studia et pueriles detinet artes.*

His wish, however, was not to be fully gratified; he was not permitted to enjoy the quiet village scenes for which he craved; but he was afterwards called upon to perform the duties of Curate of this parish. It may be that his kindred tastes and love of poetry recommended him to the favour of the Rector, who was so fond of "making verses"; but at all events Dr. Goad appointed him to be his curate, and he died whilst holding that office, for the following notice of him occurs in the Register of Burials in 1637,

"Junii 29, Mr William Hawkins, Curatus."

He died in the year of the plague, and whilst it was most destructive in the parish; and therefore his death illness may have been caught while he was diligently attending to those pastoral offices, for the opportunity of discharging which he had previously longed so ardently.

I have spoken of Mr. Hawkins' love for writing verses: the first published production of his muse was entitled "Apollo Shroving," and was acted by the boys of our

* *Ibid.* pp. 13-14.

School, on Shrove Tuesday,* Feb. 7, 1626; and this the earliest may be regarded, I think, as the most remarkable of his poems. To suggest ideas to the great Master poet of the age, and thus to be connected with a work, which will last until "Paradise Lost" shall be "Regained," was indeed no slight distinction; and this distinction, as I have already hinted, seems to belong to our former Curate.

Hawkins was an English as well as Latin poet, and published in 1626 a lyrical drama under the title of "Apollo Shroving," to which, in the opinion of Mr. Todd, Milton may have been indebted, when, describing Eve visiting her fruits and flowers, he says "They at her coming sprang." The passage thus honoured, and which personifies pleasure in a striking manner, is as follows: †

"The clouds do from her presence flye,
 'Tis sunshine where she casts her eye;
 Where she treads on earth below
 A rose or lily up doth grow.
 Her breath a gale of spices brings;
 Mute are the Muses, when she sings."

And I will here give you the passage in which Milton is considered to have embodied the idea of Mr. Hawkins,‡

"Which Eve
 Perceiving, where she sat retired in sight,
 With lowliness majestic from her seat,
 And grace that won who saw to wish her stay,
 Rose and went forth amongst her fruits and flowers,
 To visit how they prospered, bud and bloom,
 Her nursery; they at her coming sprung,
 And, touched by her fair tendance, gladlier grew."

And the probability that Milton was guilty of this "wise stealing," is increased, if we bear in mind that he must have felt interested on various grounds in Suffolk. Milton had been a pupil of Dr. Young, who became Vicar of Stowmarket in 1628, and he is known to have paid one

* *Warton's English Poetry*, vol. ii., p. 530, note. Shrove Tuesday, as the day immediately preceding Lent, was always a day of extraordinary sport and feasting. In my own College, Brasenose, Oxford, the butler is still bound on that day, to supply spiced ale in the Hall, at his own cost; and it is the custom for him to present at the same time printed copies

of some verses on its merits, which one of the undergraduates, at his request, has written for him. An amusing collection of these verses has been lately published.

† *Dr. Drake's Winter Nights*, vol. i. p. 69, note, quoting *Todd's Milton*, vol. iii. p. 423.

‡ *Paradise Lost*, Book viii, lines 40-47.

visit, at least, in the summer of that year, to his former tutor.* He must also have occasionally visited Ipswich, where his brother, Sir Christopher Milton, lived and died; and thus, the poem of a Suffolk man may have been brought before his notice. But if we further bear in mind that Milton was in residence at Cambridge, at the time when "Apollo Shroving" was first published, and was a member too, of the same College as Mr. Hawkins—then, I think, we must acknowledge, that there is strong reason to believe that he must have seen and read the poem of the latter; and that having seen and read it, may have made use, either knowingly or unconsciously, of some of the ideas which it contained, when he afterwards composed his *Paradise Lost*, between the years 1655 and 1665.

The next poetical effusions of Mr. Hawkins are contained in a curious volume called "*Corolla Varia*," † published at Cambridge, in 1634. This volume consists of two parts, which look as if they had once been separate; but I hesitate in adopting this conclusion, because they were both printed by the same person, in the same year.

The first part is made up of four short pieces. The first of these, called *Pestifugium*, is a kind of parody of the first Eclogue of Virgil, and contains a dialogue between an Oxford man and a Cambridge man, who, being obliged to leave his own University through the breaking out of the plague, had taken refuge at Oxford, with the intention of pursuing his studies there for some time. This poem was recited by the boys of Hadleigh School, on Sept. 14, 1630, in the presence of some members of the University of Cambridge, who, flying from the danger which beset them there, had betaken themselves for safety to our town; for the following line which is prefixed to the poem, and reminds us of the Chronogram placed by Dr. Goad on the Sun-dial at the Church, shews, I think, not only the date of the plague, but the cause of Mr. Hawkins' having such learned visitors to entertain:

* *Hollingsworth's Stowmarket*, p. 188.

† A copy of this book is in the possession of Mr. Knox, having been presented

by a former Rector, Dr. Tanner, to his successors in 1785.

DVrat LVes : MVsæ eXVLant.

This plague was introduced into Cambridge, as we are told in a note, by a stranger, and in less than six months proved fatal to more than 300 persons. All the University, except the Vice-Chancellor and a very few of the Heads of Houses, who remained to watch over the afflicted town, fled away; and their flight occasioned the miseries of a famine to be added to the horrors of the plague. A collection was made in four dioceses for the relief of the sufferers, who numbered about 3,000.

The second poem, called *Postliminium*, describes the joy which was experienced by the members of the University, when by the ceasing of the plague, they were enabled after a nine months exile, to return to Cambridge.

The third contains the lament of Mr. Hawkins (*Nisus*,) at being obliged to discharge the distasteful office of a schoolmaster, and the endeavour of a friend whose name appears to have been White (*Leucus*,) and who was also a schoolmaster, to reconcile him to his fate by reminding him that such an office was worthy of a Clergyman, since our Lord Himself loved little children and took them up in His arms and blessed them; and that even if the task were disagreeable he ought to be content to "endure hardness," as Prophets and Apostles, and Apostolic men had done before him.

The fourth is a sarcastic and amusing dialogue between a sound thinking Churchman and a Puritan, and was spoken by two of the boys of Hadleigh school, on April 9, 1632, on the occasion of a visit by the Bishop (John Bowle) of Rochester. The Puritan's βαττολογία—his fondness for assertions without proof, the absurdities to which his principles, if carried out, would lead him, are laughably depicted, and as was especially befitting in the presence of a Bishop, he is ignominiously driven off the field.

The second part is entirely taken up with one long poem, and relates an extraordinary trouble—far more distressing than the ordinary grievances of which he had previously complained—experienced by Mr. Hawkins, while Master of our

School. There was a person of the name of Coleman, (he is called Carbonius in the poem, and as if this was not sufficiently explicit, an explanatory note is added in the margin, "Linguâ verniculâ idem quod *ανθρακωνδρος*,") living near the town, "vicinæ incola villæ," which was probably Peyton Hall,* as the Register shews that a family of Colemans lived there at that period. *Carbonius* brought his son *Carbunculus*, a youth about nine years old, and placed him with a brother under the charge of Mr. Hawkins, (*Nisus*) agreeing to pay 20s.† a year for his instruction in the rudiments of Latin. *Carbunculus* had scarcely been at the school two years, when he ceased to attend it, whether of his own choice or by the order of his father, was not known, but certainly without the leave of the master, and without having paid the stipulated fee, for the instruction given in the second year. This, however, was a trifling offence, when compared with that which he committed a few months afterwards. In the school there was a wooden horse :

Trojano potius similis : fabricatus uterque
 E ligno, in pœnam sero sapientis uterque.
 Phryx plagis melior. Sic et puer. Iste Caballus
 Non in perniciem, non urbis, ut ille, ruinam ;
 Sed curam imberbis populi, regimenq ; salubre :
 Hunc equitans, petulans, temeraria, tarda juvenus
 Sanior evadit,‡ legemq, lubentius audit.

The wholesome discipline of this equitation, though highly thought of by the master, was not however equally relished by the boys ; and *Carbunculus* who had occasionally suffered in the part where most young riders suffer, conceived in his lawless leisure the design of taking vengeance on the horse. He accordingly stole into the school one day during play-hours, tore open the horse's belly with a knife, scattered about the wool, with which out of tender

* "Father Tho. Colman of Payton Hall" was buried April 16, 1610, and a John Colman of Payton Hall, Aug. 25, in the same year.

† The School was not, therefore, a Free School in the sense of giving education free of charge. This sum of 20s. at

that time, would represent about £4 or £5 of our own money.

‡ Some will recollect the testimony of Horace to this power of the rod upon the memory :

"*Memini, quæ plagosum mihi parvo Orbilium dictare.*"

Epist., Lib. ii, 71.

regard for the comfort of the rider, it had carefully been stuffed, and (I dare not venture to quote even in a learned language the account of his misconduct, it must be enough if I say) left, not unintentionally as in the case of Diccon, but of malice aforethought, other traces of his visit, which proved dreadfully offensive to more than one of the senses of *Nisus* and his pupils, when they returned after dinner to their desks.

The culprit had escaped,—not without having had a witness to his flight—but he affected no secrecy; he rather boasted publicly of the exploit, and even ventured a week afterwards to go into the school again with the intention of repeating the offence. On this occasion, however, *Nisus* unexpectedly appears on the scene, and after a very short parley *Carbunculus*

.....ascendit reparati dorsa Caballi.
Sentit Equus pondus, nullique lubentius unquam
Submittens oneri, solatur pristina justis
Vulnera vulneribus, simul intus adhinnit ab imis
Ilibus: his phaleris, isto sessore superbit.
Sed cohibens iram suavi moderamine *Nisus*,
Noluit asperiore manu, tristive flagello,
Quamlibet hoc meriti, pellem lacerare puelli:
Noluit *Orbilius*, nec in hoc, plagosus haberi.
Quattuor infixit tantum mediocriter ictus:
Plures optet Equus, plures daret arbiter æquus.

Nisus supposed that he had deserved well of the parents by inflicting this well-merited but moderate chastisement on *Carbunculus*; and meeting *Carbonius* a month afterwards he thinks it a favourable opportunity for asking for the payment of the school fees that were in arrear: but to his utter amazement and dismay, *Carbonius* indignantly declares that the balance is rather in his favour, since damages were due from *Nisus* for his savage assault upon his son; and that a lawsuit was about to be commenced to gain them.

And then the fury of Mrs. Coleman, “bona *Carbonissa*,”*

* In an early part of his Poem Mr. Hawkins bitterly complains, and every

Schoolmaster of the present day may reiterate his complaint;

against him,—so great that he was glad to escape from her gnashing teeth and foaming lips, and brandished arms, and abusive epithets; the execution of the writ; the consultation with his legal friend, who was Mr. Francis Andrew* (*Androdus*), the Town Clerk, and a former *alumnus* of the school; the pertinacious desire of *Nisus* to conduct his own case; the ride to Bury St. Edmund's, the air of which is so wholesome that

Non pauca huc tabida migrant
Corpora, ut aero victu recreata valescant;

the rapacity of the Innkeeper, who charged him as much for the supper of the four boys, whom he had taken as witnesses, as if they had been grown-up men; the solemn entry and the dress of the Judges, whose square-cornered caps he quizzes as ill-adapted for round heads, though solving the difficult problem of "squaring the circle;"

Circulus ambigitur num sit quadrabilis. Illud
Siquis præstiterit, siquis, sit *Apollinis* instar.
Pileolum hoc capitale annon id præstat? In ævum
Simus Apollinei, hoc utamur tegmine, donec
Arte Mathematica cyclum quadraverit alter,
Qui galeam *Themidis*, galeam qui *Palladis* odit;

the miserable state of the law courts at Bury, at that period

Pauperis agricolæ condendis frugibus olim
Horrea structa putes, non judiciale tribunal;
Caulam, non aulam; gregibus, non legibus aptam; †

Non ut vult ratio, sed ut indulgentia matrum
Fas præceptori virgam vibrare; nec unquam
Plectenda est meritis puerorum audacia plagis
Ne plagæ linquarum et lis furiosa sequantur.

The punishment of boys was generally very severe at this period. I may add, that even in our own Sunday School about fifty or sixty years ago, a mode of punishment, cruelly severe, was practised under the auspices of a lay superintendent, Mr. Leatherdale. Mr. Leatherdale would seat himself in a chair, stretching his knees rather wide apart; the offending boy would then be forcibly seized by the assistants, and made to sit on the floor with his head on a level with Mr. Leatherdale's knees; Mr. Leatherdale would then place the backs of his open hands against the inside of his knees, and then bring

his hands and knees together, pressing hard upon the boy's ears. This would have been bad enough; but this was not the worst; for while pressing hard inwardly with his knees, Mr. Leatherdale would rapidly move his hands horizontally backwards and forwards, rubbing the boys' ears, and causing the most intense pain by the rough friction. The howls of the boy, who was being thus manipulated, are said to have been dreadful.

* The same, I suppose, who was baptized Dec. 30, 1578, "Francys Andrew, s. to Robt."

† Archbishop Laud, in his *Annual Ac-*

the interview with his counsel, a distinguished member of his own University, to whom he presents instead of the usual brief, the early part of this poem ;

Charta loquax oculis rem gestam subjicit, ipso
Carmine, Virgiferæ quo lugent damna Camœnæ :
Carmine sed scripto, nondum obstetricibus auso
In lucem prodire typis ;

the refusal of the counsel to take the customary fee

Sat mercedis, ait, tua nobis chartula ;

the knavery of the Plaintiff's attorney, who keeps back the *record*, and so prevents the trial from coming on,

Litis Legale *Recordum*
Hostis detenuit latebrosæ in carcere peræ ;

the rage of *Nisus* and his eager wish to drag *Carbonius* to the trial from which he had thus slunk, until he finds that the process would be too costly, and is fain to console himself with writing a history of his persecution :—all this, mixed up with digressions about the destruction of the Abbey of Bury, and the projected restoration of St. Paul's, London, by Archbishop Laud ; with sarcastic allusions to the Puritans ; and with an account of the presentation of a White Bull to the Abbey of Bury, in Roman Catholic times, by ladies who suffered the desolation, and felt the desire of Hannah, is told with so much quaintness, with such a command of the Latin language, and such an abundance of classical allusions, as to be exceedingly interesting and amusing.

And where was the scene of Mr. Hawkins's labours as a schoolmaster ? Tradition points to the old building on the south side of the churchyard, and to that part of it which lies towards the west, and which from its being thickly inhabited as an Almshouse is now called "the Nest." And here, though I do not intend, as some antiquaries

count of his Province to the King, 1637, draws a sad picture of the neighbourhood of these Courts ; "The Churchyards in many places are extremely annoyed and profaned, especially in corporate towns. And at St Edmundsbury the assizes are yearly kept in a remote side of the churchyard : the like abuses by ale-houses, back-

doors, and throwing out filth, with something else not fit to be related here, are found at Bungay : at St Mary's ad Turrin in Ipswich, at Woodbridge, and at Norwich, the sign-posts of two or three inus stand in the Churchyard."—*Works, Anglo-Cath. Lib*, vol. v, pt. ii, p. 351.

might be inclined to do, to affirm that the title is to be traced up to the seventeenth century, I may yet mention it as a curious coincidence that this title of "the Nest" was given to the same building by Mr. Hawkins in his poem, when describing his application for the legal assistance of Mr. Andrew, the town-clerk :

Nisus adit, sibi adesse rogat : tutamen honestum
Implorat, *Nisum*, *nidumque*, Androde, faveto;
Nidum, in quo pullus pasci et pippire solebas,
Nè ruat, adjuta.

The schoolroom, probably, lay originally on the ground floor ; but a verse in the same poem appears to imply that early in the seventeenth century, and soon after a Charter of Incorporation was conferred upon the town, an upper-room was taken in its place, to which the outside staircase, at the extreme west, was most likely the approach :

Ecce nova hæc inter migrans de sedibus imis
Et renovata Schola est.

Can we look on the building and reflect that it was the nursery in which was fostered the learning of Boise, of Overall, of Bretton, and of Beaumont, and not regard it with increased interest and respect ? I must confess, however, that it affords in its associations another illustration of the fact, that there is but a step from the sublime to the ridiculous, when the imagination passes from the career of those intellectual giants to the indecorous proceedings of the degenerate *Carbunculus*, and the consequent troubles of his master.*

But besides the verses already mentioned, Mr. Hawkins has the following verses in the University Collection at Cambridge, "Rex redux," on the King's return from Scotland, in 1633 ; the Curate and the Rector having

* The immediate predecessor of Mr. Hawkins in this School, was, as I gather from his Poem, a gentleman, who bore the name of Longbeard, or was distinguished by that natural appendage to his chin ;

Sedet illic proximus hæres
Post *Bathypogonem* Nisus.

Mr Hawkins' successor was probably a Mr. Avis, for I have found this entry in the Register of Burials in 1641, "September 11, Mr. William Avis, Mr. of Arts and Mr. of ye Grammar School of this Towne. This Mr. Avis died poor, for the Liber Actorum shews that his creditors administered to his effects.

thus engaged in a literary rivalry, to testify their loyalty, for you will remember that Dr. Goad also wrote verses on this subject: "*Carmen Natalitium*," on the birth of the Princess Elizabeth: "*Συνωδία* sive *Musarum Cant. concentus*, &c.," on the birth of the Princess Anne, published in 1637, the year in which he died. And I infer from *MSS. Addit.* in the British Museum, 15, 227, fol. 63, that he was the author of "Latin Elegies on the death of Edward Gale, Apothecary, of Hadley, 1630, by G. H.," for the initials here given would represent Gulielmus Hawkins.

Dr. Goad was taken away from the evil to come and from the persecutions to which in the mutual exasperation of those unhappy times, when toleration was unknown, the triumphant Puritans would most probably have visited his change of sentiments. His successor in the Living of Hadleigh was DR. ROBERT COTTESFORD,—that dauntless man, of whom I have already spoken as so boldly withstanding and driving back the crowd, who intended with sacrilegious violence to pull down the altar-rails * in 1642. After many fruitless enquiries I have at last discovered the college † at which he was educated, and a clue—which, however, I have not been able to follow up—to the county to which in the estimation of his college he belonged:—"Robert Cottesford (Suffolk)," was admitted Sizar of Queen's College, Cambridge, on May 2, 1617; he was appointed *Bibliotista*, ‡ Oct. 19, 1620; he took the degree of B.A. Jan., 1620-1; was elected a Fellow of Queen's, Nov. 24, 1623; commenced M.A. 1624, and was incorporated at Oxford, of the same degree, in the same year; in 1626-7, he was *Prælector Setoni* at Queen's; in 1628-9, *Prælector Græcus*; in 1629-30, *Decanus*; in 1631-2, *Censor Philosophicus*; and in June, 1636, being then "*nuper socius*," he became D.D.

* Altar rails were an object of especial dislike to the Puritans. Some of that party are said, in the *Life of Dr. Daniel Featley*, p. 24, to have burnt the rails and pulled down the font in his church at Acton, in Middlesex.

† Through the kind assistance of the Rev. W. G. Searle, Fellow of Queen's College, Cambridge.

‡ The *Bibliotista* was a Scholar who had to read in Chapel.

According to one authority,* who, however, speaks very doubtfully, suggesting rather than affirming, Dr. Cottesford married—according to another authority he was the son of—a half-sister of Archbishop Laud. The maiden name of the Archbishop's mother, was Lucy Webb, and she married for her first husband John Robinson, a rich clothier, of Reading, Berks, and one of her daughters by this marriage became the wife of a “Dr. Cotsford;” but I am inclined to believe from the dates, and from the fact that Miss Robinson was senior to the Archbishop who was born in 1573, and therefore very much older than our Dr. Cottesford who was probably not born long before 1600, that the former of the two statements cannot be correct. I am rather disposed to think that the “Dr. Cotsford” who married Miss Robinson, must have been the father of our Rector, and that our dauntless Rector was consequently a nephew of Archbishop Laud.

This close connection with so great a man, was a fortunate thing for Cottesford, for soon after Laud attained to the Bishopric of London, he presented him to the Vicarage of Canewdon, in Essex, Dec. 13, 1629; † and in Sept., 1633, almost immediately before he was elevated to the See of Canterbury, he appointed him to a Canonry at St. Paul's. Cottesford, however, did not long hold the Vicarage of Canewdon, for he resigned it in 1630; but the Archbishop proved his steady friend, and in 1635 collated him to the Rectory of Monks Eleigh; ‡ and in 1638, when a vacancy occurred by the death of Dr. Goad, he removed him to the more valuable benefice of Hadleigh.

And boldly did Dr. Cottesford maintain the character, which Laud is said to have required of all, § whom he

* Compare *Walker's Sufferings of the Clergy*, with *Heylin's Life of Laud*, p. 46.

“His (Archbishop Laud's) mother was sister to Sir William Webb, Lord Mayor of London, Anno. 1591. . . . She was married to John Robinson, a clothier of the same town also; but a man of so good wealth and credit that he married one of his daughters to Dr. Cotsford, and another unto Dr. Layfield, men of parts and

worth. . . . Having buried her husband John Robinson, she was re-married unto Laud, this Archbishop's father.”

† *Walker* seems to be incorrect in saying that he was presented to Canewdon in 1624.

‡ The *Liber Actorum* shews that he attended a Visitation at Hadleigh, as Rector of Monks Eleigh on April 3, 1638.

§ *Le Bas' Life of Laud*, p. 163.

selected for preferment in the church. He was very attentive to his sacred duties, preaching always whilst at Hadleigh every Sunday morning, and having a second sermon preached by his Curate in the afternoon;* he was, moreover, a firm asserter of the Church's discipline; very strict in his observance of the Rubrics, and so stedfast a Royalist, that he "refused to be a trumpet of the Rebellion, by reading the Parliament declarations." His impetuous temperament led him, no doubt, to express his views in utter disregard of the consequences to himself—we can indeed imagine that he was one of those, who would invite rather than avoid persecution,—and the result was, that he became a marked man, and was deprived of his Rectory by the House of Commons, in Oct., 1643.†

The grounds on which he was deprived were not, however, his strict Church principles, or his devotion to the king alone; he was also charged with immorality and drunkenness. A writer,‡ however, who is conversant with the literature of that period, has declared that the statements of the Puritans against those, who were opposed to them, can never be relied on; and certainly in this case there appears to be good evidence to shew that in the matter of immorality and drunkenness at least, the accusation against Dr. Cottesford was untrue. Walker, the historian of the Clergy who suffered during the Rebellion, has assured us, that he made enquiry at Hadleigh of "two ancient persons," then living,—persons who had known Dr. Cottesford, and had resided here during his incumbency, Mr. William Beaumont and Mr. Henry Nelson,§—and had been told by them that Dr. Cottesford was a "very sober man;" that he "lived very lovingly and kindly with his wife;" || and

* His Curate at Hadleigh was a "Mr. John Allington," and afterwards a "Mr. John Baker."—*Liber Actorum*.

† *Walker's Sufferings*, &c. pp. 51, 52.

‡ *Rev. T. Lathbury's History of the Prayer Book*.

§ Mr. William Beaumont was a younger brother of Dr. Joseph Beaumont, Regius Professor of Divinity at Cambridge. He

was Churchwarden here in 1683 and 1685, and was buried Sep. 6, 1712, aged 82. Mr. Henry Nelson was an Apothecary. He was buried Feb. 23, 1711, aged 88.

|| He had a son, Robert, baptized March 4, 1640; another son, John, baptized Feb. 2, 1641; and a third, Isaac, on Oct. 12, 1643, just before he was deprived.

that they had “never heard any report of such dishonest doing, for the time that he (the Dr.), lived in the town.” But nevertheless the accusation, however false, answered the purpose of its promoters, and a formidable opponent was reduced to destitution.

“Dr. Cottesford suffered much for the Royal Cause, and being never able to obtain his fifths from his successor,”—that is, the portion of tithe which was allowed by law to a deprived incumbent,—“was constrained to take upon him the practice of Physick at Ipswich, where he died a few years after, very poor.” *

Through the kindness of the Ipswich Clergy, the Registers of the several parishes have been searched for a record of Dr. Cottesford’s burial. Some of those Registers do not go so far back, others are imperfect; and the search has not been attended with success.

The intruder, Mr. Harrison, whom the House of Commons appointed Rector in the place of Dr. Cottesford, was ejected soon after the Restoration, and Dr. Daniel Nicholls was collated to the Living by Archbishop Juxon. Mr. Harrison is said to have afterwards conformed.†

But pass we on to another great crisis in the Church’s history, and we shall find Hadleigh prominently connected also with that trying time—I mean the Revolution. DR. CHARLES TRUMBULL was then Rector here. He was the fifth son of William Trumbull, Esq.,‡ of East Hampstead

* *Walker.*

† *Calamy’s Ejected Ministers*, vol iii., p. 661, quoted in the *Davy MSS.*

‡ I am indebted to the kindness of the Rev. A. B. Townsend for the following

copy of the inscription on Mr. Trumbull’s monument in East Hampstead Church, which I give, because it contains several particulars about the family.

To the Memory
of the Worfull William Trumbell of
East Hampstead Parke, Esq., one of the Clerks of the
Signet and Justice of the Peace for this Countie, who on
the 24th of March 1677-8, in the 75th year of his age, resigned
up his soul piously and peaceably into the hands of his
Creator with solid expectations of a
glorious Resurrection.

He was son of William Trumbell Esq; Agent
for King James and King Charles the First in the
Spanish Netherlands, and one of the Clerks of
the most Honble Privy Council.

Park, in Berkshire, one of the Clerks of the Signet, and a Magistrate for Berks, and was born about the year 1645, but where, I have not been able to discover, for there is no record of his baptism at East Hampstead. He was originally sent to Christ Church, Oxford, and took the degree of B.A. there, on Nov. 7, 1667; on July 9, 1670, he proceeded B.C.L.; and in the same year he was elected to a Fellowship at All Souls, in the books of which College he is styled "Car. Trumbull, L.....* Berks;" and on Nov. 27, 1677, he became D.C.L. I do not know in what year, but he was eventually attached as Domestic Chaplain to Archbishop Sancroft, and was by him presented to this Living in 1679.

He appears to have resigned his Fellowship at All Souls about this time, and to have incurred the displeasure of the Archbishop,† on account of some informalities, which attended his resignation; for there is the following exculpatory letter, addressed to Dr. Henry Paman,‡ who was

Here is also interred his most verteous and dearly beloved
Wife Elizabeth onely Daughter to George Rodolp
Weckerlin latin Secretarie to
King Charles the First.

By her he had issue, William, Ralph, Elizabeth,
Deborah, Theodore, George, Charles, Margaret,
Peter, Ann, Dorothy, and a daughter dead borne,
an unhappy omen of the mother s approaching Dissolution ;
which accordingly came to passe on the 11th of
July 1652 in the 33rd year of her age.

Two of his daughters are likewise here buried
Margaret taken out of this life on the 27th of Aug. 1670
in the 22nd yeare of her age ; and Dorothy on the
28th of Octr. 1672 in the 21st of hers.

Here lyeth also the body of Mary his second
wife. Daughter to Richard Lybb of Hardwick in
the County of Oxon, Esq. ; by whom he had no
Issue. She dyed the 23rd of Sepr 1688.

* This L. shews that he had graduated in Laws.

† The Archbishop of Canterbury is Visitor of All Souls College.

‡ Henry Paman was first of Emmanuel, and then of St. John's College, Cambridge, M.D. 1658. Archbishop Sancroft had been his Tutor, and when

he became Archbishop, made Dr. Paman Master of the Faculties, and had him to reside with him at Lambeth Palace. In 1679 Paman was chosen Professor of Physic at Gresham College. He was a Nonjuror.—*D' Oylly's Life of Sancroft*, p. 32, and note.

in residence as Master of the Faculties at Lambeth, amongst the Tanner MSS. in the Bodleian Library.

Hadleigh, y^e 20 Nov. 1680.

Dear Sir,

I had not * so soon troubled you with an answer to your letter, had it not been to clear myself of what is objected against me in it; and it is my L^d's displeasure against me in y^e management of All Souls busenesse in w^{ch} I think myself so wholly guiltlesse and innocent y^t I am still in y^e dark and at a losse to know how in any y^e least particular my carriage can be blamed: for besides I quitted y^e power of resigning and suffered myself perfectly in obedience to my L^d's Comands to be turned out of my Fellowship, and y^t too against my own opinion in y^e case, and against y^e frequent practise of y^e Colledg, I have ever since given over all thoughts of y^t concern; and never in y^e least troubled myself about it, scarcely so much as to enquire how it succeeded. As to my Br's behaviou^r†

* Vol. 340, No. 226,

† This brother was Sir William Trumbull. He was originally of St. John's College, Oxford, and afterwards a Fellow of All Souls, B.C.L. Oct. 12, 1659, D.C.L. July 6, 1667. After serving various public offices, he retired from politics. He was a friend of Pope, who also lived in the Forest, and latterly they used to ride out together almost every day.—*Spence's Anecdotes*, p. 164. See also *The Gentleman's Magazine*, 1817, pt. ii, and 1818, pt. i. He was buried at East Hampstead, and the following inscription on a monument there tells his history:

"Underneath lyes y^e Body of Sir William Trumbull, late of Easthampstead, Knight, Verder of this Forest, whose rare natural endowments and singular learning and eminent virtues, Recommended him to the favour of Princes and qualified him for y^e service of his country in many hon^{ble} employments at home and abroad."

"He was son of William Trumbull, Esq., to whom y^e adjoining monument is erected, was Fellow of All Souls College in Oxford, and Doctor of Laws, Chancellor of Rochester and Judge Advocate at y^e demolishing Tangier.

"He was Clerk of y^e signet and Clerk of y^e Delivery of y^e Ordnance Stores, Envoy Extraordinary in France, and Ambassador Extraordinary at y^e Ottoman Port, and at length his great dexterity in y^e management of Business raised him

to be in 1694 and 1695, One of y^e Lords of y^e Treasury, of the most Hon^{ble} Privy Council and Principal Secretary of State. He was likewise Governor of y^e Hudson's Bay and Turkey Companys, had been several times Member of Parliament, and once Burgess for y^e University of Oxford.

"In all these stations he maintained y^e character of an able Statesman and a good Christian, and having for several years retired from the world, Dyed on Fryday, December 14th, 1716, in y^e 78th year of his age in full assurance thro Christ of a glorious immortality.

"His first wife was Elizabeth, Daughter to Sir Charles Cottrell, Master of y^e Ceremonys to King Charles the Second, A Lady of great Beauty and Pyety, and y^e chearfull Companion of his travels who dyed July 8th, 1704, and here lyes buried.

"His second wife was y^e Right Hon^{ble} Judith Alexander, youngest daughter to the Right Hon^{ble} Henry Earl of Sterline, of y^e kingdom of Scotland, by whom he had issue, a Daughter Judith, born July 13th, 1707, who dyed Feb. 10th following, and is here interred; and an only son William, born July 7th, 1708."

He was knighted Nov. 21, 1684; in Nov., 1685 he was sent ambassador to France; to the Ottoman Port, "in the place of James Lord Shandois," in 1687; and he remained there till 1691.—See *Wood's Athen. Ox.*

I can say nothing. I do believe he would justify himself if called upon; and if not, I hope I may be innocent where he is guilty, and that his faults shall not be added to mine: y^t right you say I transmitted to him was a promise of recommending a successor to y^e Colledg, that he should make choice of, just after my entrance into y^e Society; and w^{ch} I had often repeated to him long before I ever had y^e honor and happiness to wait upon my L^d and this I did partly out of gratitude in requitall to y^e kindness he did me, and partly as y^e most innocent way to avoid those very temptations w^{ch} I heard had prevailed over others. I must confess that I would willingly have punctually performed my promise, but my L^d made me incapable of doing it, and so I was forced to satisfy and content myself without it. What has been done besides I have had no hand in, and therefore I hope shall not be calld to answer; and what I had done before could not possibly be a contempt to my L^d's authority, or any way give him an offence. I cannot think it proper to write to my Lord, except I first know y^e particulars of my fault, and y^t my L^d would require an account from me. My Br I am confident would fully acquit me, and if there has been any miscarriage he must take it upon himself. This is Saturday, and so you may presume I am not in a little hast, w^{ch} you will excuse, and if you afterwards desire satisfaction in any particulars, would be sure to direct it to you at large. Remember my most humble duty to my Lord; my service to all my friends. My mother and wife give you and y^e rest their hearty respects. I am, your most assured and reall friend,

CH. TRUMBULL.

The fault, which is thus mysteriously alluded to, was probably an attempt to resign his Fellowship in favour of some particular person, very likely the Hon. Leopold Finch, afterwards Warden of All Souls; for the following extract from a letter of Archbishop Sancroft, dated Lambeth, Oct. 25, 1680,* and addressed to the then Warden, Dr. Thomas James, seems to warrant this conjecture:

For Mr. Finch I did not think there had been any difficulty in the case: if there be, I send such a paper towards the removing it, as you seem to give in to. But whatever comes of it, I cannot think fit to ask the consent

The son, William, married Chetwynd daughter and co-heiress of Montague Viscount Blundell and Baron Edinderry. Their daughter, Mary, married the Hon^{ble} Martin Sandys, brother of the last Lord Sandys; their daughter again, Mary Lady Sandys, Baroness of Ombersley, married the second Marquess of Downshire, in 1786; and the present

Marquess, as descended from them, bears the names of Blundell and of Trumbull.

* Kindly communicated to me by the Rev. the Warden of All Souls. The substance of the letter, as the Archbishop describes it, is an injunction against resignations in favorem," though not couched in the usual form of injunction.

of any Trumbull whatever. That were to destroy all that we are doing, for if they may consent, they have a right to dissent too, and upon the whole matter to dispose. My Chaplain said often that he wd do what I would have him, and that he pretended to no right of disposing of his place. And for his brother, who has many years since bestowed his Fellowship as he thought good, which was more than was due to him, to put in for another advowson is a procedure so shameless and ill-grounded y^t I admire any man of learning and conscience dares own it.

But whatever may have been the conduct of Dr. Trumbull in this transaction (and he had probably only followed a bad custom of the day), his after history is invested with a melancholy charm, derived from the gentle and firm spirit with which he bore his severe and varied trials. He married happily soon after he had obtained this living, but he early lost the young wife to whom he was tenderly attached and was left a widower with an infant child.* There is an affecting entry in his own handwriting in the Register for the year 1682, after the record of the burial of his wife: †

“Anna Trumbull, Caroli hujus ecclesiæ Rectoris uxor charissima, post octodecim menses in amantissimo utrinque conjugio elapsos, heu, nimium cito ad cœlum avolavit.”

And the same tender grief is manifested in the inscription on her grave, in the chancel of our Church :

Uxor amantissima et undequaque amabilis,
Eximiâ decorata formâ ;
Sed et suavitate morum et pietate adhuc ornatior :
Cui demum nihil deerat quod posset exoptari,
Nisi hoc solum ut diutius vixisset.
Obiit 13^o die Martii, 1681-2.

* I cannot find any record of the Baptism of this child in our Register.

† Her maiden name was Rich, but I know nothing more of her family than

that her mother was buried in the Chancel of our Church, Oct. 17, 1687. This inscription marks her grave ;

Laurentia Rich, Vidua,
Ætate et moribus venerabilis,
Longos emensa terrâ marique vitæ labores,
Hic tandem juxta dilectissimam Filiam
In pace requiescit,
Beatam in Christo expectans Resurrectionem.
Obiit 15^o die Octob. 1687.

I would here remark that most of the Epitaphs of this period, when compared with the Registers, shew that it was then

the custom to bury persons more quickly after death than now.

But more public trials came upon him by and bye ; and then it was seen how a tender and gentle spirit could nevertheless be bold and firm. Perhaps his domestic bereavement had weaned his heart from earthly objects, and he felt more free in consequence to follow the dictates of his conscience ; but however that may be, he was willing to run all worldly risks for the sake of loyalty. James the Second, the king to whom he had sworn allegiance, was deposed, and he was required to swear fealty to William the Third and to insert his name, instead of James', in the public prayers ; but this, like his great patron, the Archbishop, he refused to do.* And this refusal was owing to no rash and ill-considered impulse. The supreme authorities dealt kindly with him and gave him, with many others, opportunity for further consideration of the subject, before they inflicted the penalty of deprivation ; but he remained constant to his purpose, and at length was shorn as a Nonjuror of his Church preferments and ceased to be the legal Rector here.† We may not be able to sympathise fully with his views : we may think him to have been mistaken in following this course ; but surely none of us can refuse to honour his consistent adherence to his principles, while we thank God that our own political allegiance is free from the difficulties which beset his.

But his firmness was tempered throughout with gentleness : he does not seem to have acted with the more violent spirits of that lamentable period, but rather, like Bishop Ken, to have been "quiet in the land." His living was given away in 1691 by William and Mary to Mr Fiske,

* His name appears in the list of Nonjurors in the Diocese of London, in *Kettlewell's Works*, "Dr. Charles Trumbull, Rector of Stystead, in Essex and Hadley, in Suffolk, Chaplain to Dr. Sancroft, Archbishop of Canterbury."

† Amongst the distinguished natives of Hadleigh about this time, who deserves a brief notice was. ELDRED GAELL. He was baptized here, "Eldred Gale, s. to George," Sept. 5, 1669 ; was educated at Eton, and admitted Scholar of King's College, Cambridge, Dec. 10, 1787 ; took

the degree of B.A. 1691, and commenced M.A. 1695. He has verses in the University Collection, on the accession of William and Mary, 1689, and on the peace of Ryswick, 1697 ; and for several years was an Assistant Master at Eton. He died of the Small-pox at King's on May 9, 1702, and was buried in one of the Chantry Chapels on the South side of the College Chapel. A copy of the inscription on his grave is given in *Cole's MSS.*, vol. xvi, p. 89. Brit. Mus. No 5817.

Rector of Cockfield in this county ; but Mr. Fiske generously returned the emoluments to Dr. Trumbull, who continued to reside amongst his flock. The name of Dr. Trumbull, indeed, appears in the Registers of Baptisms, Marriages and Burials* without interruption as late as 1708, though he ceased to sign himself as Rector in 1688, shortly, that is, before the oath to the new government was required to be taken. And therefore, on the whole, I am led to think, that though he declined to take that oath, he continued without interference from the ruling powers, to execute all those duties of his sacred office, in which his principles were not compromised ; and that the rest, such, for instance, as the prayers for the reigning family, were discharged by a conforming Curate.† This Curate, or at least one of the Curates who thus acted, was Thomas Fiske, very likely a near relative of the nominal Rector,‡ and I may repeat that he used to live in the room over the Library in the Rectory tower.

Still Dr. Trumbull was no despicable time-server. There must, indeed, have been much of the wisdom of the serpent united with the harmlessness of the dove in him, for he was able, apparently without giving offence to the ruling powers, to maintain his non-juring principles ; or perhaps the influence of his brother, Sir William Trumbull, was a shield to him, for in the divisions of that unhappy time, the one brother was Secretary of State to William the Third, while the other disowned his sway : § but at all events the following letters, relating to the surrender of the Charter, the *verata questio* of our Charities, and to a County Election, will show

* Canon, lxx.

† See *Lathbury's History of the Non-jurors*, p. 203. The same writer in his *History of the Prayer Book*, p. 424, quotes Kennel as saying, that the custom of repeating the Lord's Prayer, and a Collect before the Sermon was introduced by the Non-jurors, who would not use the " bidding prayer " for King William.

‡ Probably a son, for a Thomas Fiske, son to Zachariah Fiske, was baptized at Cockfield in 1678. In that case, however, he could not have entered on the

Curacy, even as a Title to Holy Orders, before 1701. His name appears attached to the Register of Burials only in 1706 ; afterwards a Mr. Thomas England was Curate for some years.

§ I have learnt that the residence of the Trumbulls, Easthampstead Park, was " an old royal hunting seat, to which Catherine retired, and where Henry the Eighth's Privy Councillors vainly strove to gain her consent to a divorce "—*Quarterly Review*, July, 1859, pp. 223-30. It now belongs to the Marquess of Downshire.

not only that he took a leading part in Parish business, but that he interested himself, though cautiously, in politics.

These for Dr. Henry Paman at y^e Arch Bishop's Palace, in Lambeth.

Dear Sir :

By y^e length of time* and y^e shortness of your letter, I suspect you are weary of imparting your kindnesse to me and of keeping correspondence with me; but I am resolved to be as importunate and troublesome to you as I can, meerly to be revengd for your former omissions and neglect. I shall thank (you) for y^e Coat-of-Arms, but not before they are returnd, w^{ch} I suppose may be about Christmas, y^e time y^t I expect another letter from you. At present I have something of businesse to communicate and it is this :

There be some young gentlemen of our town have procured and brought a *Quo Warranto* against our Corporation (it not being worth y^e while for y^e publick to do it because we send no Burgesses to Parliamt) and have gone so far in it y^t they have compelled y^e Corporation to a resolution of resigning up their Charter, w^{ch} is intended very suddenly to be done, but withall with a design to purchase or procure if possible a new one; but what is more immediately my concern and indeed my L^{ds} who is y^e patron of y^e place, is to acquaint you y^t there be severall Charitable gifts bestowed upon y^e town at severall times to y^e yearly value of about £250 and besides severall houses about our Market place with between £30 and £40 per ann. w^{ch} are thought to have been given originally for and towards y^e repairs of y^e church and such good uses. These houses have been lately (and probably formerly ever since Kg. James's reign when it was first made a Corporation) diverted from their supposed proper use and appropriated meerly for y^e maintenance of y^e Body—for Serjeants' Coats, wages, Recorder's fee, &c., the whole yearly income being expended upon them except it be about 20^{sh} or some such sum y^t for an atonement for y^e rest they still continue to give to y^e Church. Y^e other gifts of 250^{li} are, for ought I know to y^e contrary, given to y^e poor though after a disorderly and confusd manner all huddled up together and not as each Benefactor did assign his own proper gift should be bestowed—but then y^e writings y^t belong to these as well as y^e other have been conveyd from y^e Vestry (y^e proper place where they should be lodged, and whence they were carried in y^e times of Rebellion, as it is thought, though I cannot prove it thoroughly) to y^e Corporation Chamber, lockd up and y^e keys kept by them whether lessees or no; without knowing themselves what writings they have and without suffering any body besides to be acquainted with them.† I went up with the Churchwardens about a year since to demand

* *Tanner MSS.*, 2 vols. Bodleian Library. vol. 126, No. 103.

† There is a minute of the following resolution at a Vestry Meeting held on April 20, 1802, in the Churchwardens' Account Book: "That there be three locks forthwith placed upon the Town

Chest, where all the Documents relative to this parish shall be deposited; and that there be three keys, two to be kept by the two Churchwardens, and the other by the overseer for the time being." It is much to be desired, that lists should be made of all the old deeds and papers,

these writings back again to y^e Vestry and to desire a sight of y^e original gift of y^e Market houses and to dissuade them from y^e keeping back from y^e Church y^t w^{ch} I supposd, and they could not well deny, was at first given to it, but I could not obtain any part of my requests.

By this account you may perceive what my concern is. I presume this may be a favourable opportunity to regain to y^e Church and Poor their proper rights. Be pleasd to acquaint my L^d with y^e whole matter and direct me what it becomes me to doe in it. I have not appeared in y^e Charter affair because it is a business wholly out of my sphear, but I think fit (if there be occasion) to advise some of y^e young gentlemen that oppose y^e Corporation to address themselves to my Lord to befriend them in their design, as far, at least, as it belongs to y^e right of y^e Church, by whom it is probable I may send a letter to you to introduce them. My mother and girl have been in London ever since Lady-day at their old lodgings in Old Southampton Buildings, at Mrs. Arnold's, who will take it as a great favour to be visited by you. This letter is surely long enough especially as it is an answer to one of yours. I shall therefore beg onely my Duty to his Grace, service respects, &c., to all with you, and tell you that my I am

My dear silent Dr.,

Your humble and affect. servant and friend,

Hadleigh, y^e 23 Ap. 85.

Ch. TRUMBULL.

Dr. Thorp sent me word from Canterbury of some Lambeth news w^{ch} might have come more kindly and properly from you, y^t is this—there being severall houses built upon y^e glebe land in Hadleigh town, y^t used to be let out upon a lease of 40 yeares with a little fine and a reserved rent, confirmed for more security by y^e Arch^{bp} and then by y^e Dean and Chapter of Canterbury, this I find was done long before y^e Rebellion in Dr. Goad's time by an assignm^t y^t is left me; since w^{ch} they were renewed in 1656, in Dr. Harison's time, and confirm'd by one George Langham, Esq., y^e pretended patron thereof. 3 or 4 of y^e present tenants are desirous to re-new with me y^e lease for y^e usual time, because the former is expired almost, or, if not doubted as to its legality, y^e advantage may be something to me though not considerable, but, however, before I conclude, it is advisable to have my Lord's consent at present, and afterwards to hope of his approbation and concurrence; w^{ch} pray do me the favour to ask in my behalf and send me an account of it.

belonging to the parish, and the various bodies of Trustees, and placed in the hands of the Rector, the Churchwardens, and other persons who should be responsible for their safe custody. At present the various old books, deeds, and papers, are scattered about in different quarters, and there is danger of some of them being lost. One or two interesting books have already disappeared, at least I have not been able to meet with the Church wardens' Account Book, between 1625

and 1775. One of them was in existence in the time of Dr. Tamer, of 1745-1786, for I have found the following allusion to it in a letter of his relating to the appointment of a parish clerk. "I have searched the Town books for many years past, and y^e first entry I find is March 2, 1677. 'an Inventory of y^e goods belonging to the Vestry, when Wm. Condy came on to be Clerk'—no mention when, where, or by whom appointed. This book goes down to the year 1726."

There is no date to the following letter, but I believe that the county election, to which it relates, took place in 1695. The successful candidates had sat for Suffolk in the previous Parliament which was summoned in 1690.

Dear Sir,

I waited so long* to no purpose in expectation of giving you a good account of our County election, w^{ch} happened yesterday, but to our great disappointment was carried by a majority of 300 or 400 voices for y^e old troubler of our Israel, Sir Sam. Bernadiston, and by almost as many votes for Sir George Ellwaies, who, it seems, joynd with y^e former, though with great protestations and much assurance of steddiness and firmness to y^e Church ag. Sir J. Playters, who appeard not for y^e place till about 14 nights agoe, and ag. Sir Robt. Davers who was set up by y^e Duke of Grafton and y^e gentlemen but last Thursday at Bury. These slow proceedings and y^e severall worthy gentlemen declining y^e station at first, together with y^e remissness y^t is natural to y^e one party and y^e unwearied diligence and under-hand dealings y^t are as genuine to y^e other, I look upon as y^e cause of this triumph and success of our country rabble ag. y^e better part of y^e county, for excepting L^d Cornwallis, 5 knights, Sr M. Bernadiston, Sr Jos. Brand, Sr Phil. Skipper, Sr Rob. Brook, and Sr H. Felton, I cannot hear of any other person of considerable noat y^t struck in with them,—y^e whole number of y^e Gentry wth y^e D. of Grafton and L^d Jermyn were in a great body on y^e other side not without credit to y^e competitors though without advantage and gain. I was not at Ipswich, as thinking it best on severall accounts to forbear, but sent a good company of our town to y^e election to appear in my behalf. In other places matters, I perceive, goe much better though not so well as I could desire, but for my part my hopes are not great though I do not altogether despair. I was ordered by my L^d to make enquiry after a youth between 10 and 15 yeares amongst the non-swearers. I pray be pleasd with my most humble duty to his Grace and tell him y^t in this part of y^e country (for I can learn nothing of Mr. Edwards, of Eye) there be but 2 to be found y^t are any wayes capable of his Lordship's favour, and those are a young boy of Mr. Ross, of Read, a very pregnant youth and of very forward parts, every way qualified for my L^ds kindness if his age be a little post-poned, for y^e plain truth is he is almost 16 yeares old and so is beyond y^e strictness y^t is required in y^t case, if it cannot be helpd out by entring him younger than he really is, a custome comonly observed in other schools, but I know not whether to be admitted in this. All that I can add more in his behalf is that his father is a very worthy and deserving person stockd with 7 children and but meanly provided in other respects, and y^t y^e lad, as they tell me, is of low stature and so will bear longer wth y^e school if need so require and if he can get in upon such advantageous terms: 2nd one of Mr. Step. Newson's sons (y^t is Rector of Hawksden and has 8 children, 4 of each sort, and has withall some little temporall estate upon

* *Tanner MSS.*, vol. 27, No 110.

w^{ch} to subsist) who it seems is within y^e age y^t is required, if I mistake not about 13 years old, not so forward and ingenious as y^e other but yet capable of y^e place for w^{ch}, if it can be obtained, his parents will be most heartily thankfull. Mr. Beeston*, of Sprawton, has 9 children but never a son so qualified as is required, but has a daughter of age to goe out to wait upon a lady and competently well-skilled in working, &c. It is possible your interest amongst several women may gain a reception for her into some fitting house of some person of quality y^t will be favourable to such and prefer them before other families. I wish, if opportunity be profferd, you would be pleasd to recommend her and have her in your thoughts upon all occasions; it would be an act of great charity and kindness w^{ch} is due from those of our sentiments towards those y^t are of y^e same persuasion. However, I could not be wanting so far to myself or him as not to mention this matter to you. I pray give my hearty respects to y^r whole family and please at your best leizure to send a line or two to your obliged and humble serv^t

C. T.

But the strongest evidence as to his stedfastness to his opinions is to be found in the account of the last days of Sancroft. Hearing of the dangerous illness of the Archbishop, Dr. Trumbull hastened over to Fressingfield, probably from Hadleigh, and was allowed to have the high honour of administering the most solemn rite of our religion to his departing patron.

"The Archbishop.....took especial care that a juror should not perform over him the burial service, and even appointed by name the person whom he desired to officiate. The day before he breathed his last (Nov. 23rd, 1693), he received the Sacrament from Dr. Trumbull, who had formerly been his Chaplain, and who was a non-juror. Dr. Trumbull came there accidentally that day; he had intended to receive it from the ejected minister of Eye, Mr. Edwards." †

In 1708, Mr. Fiske of Cockfield died, and in consequence Dr. Trumbull ceased to have any pastoral connection with our town, and his name occurs no more in testifying to the correctness of our Registers. His position must have been an awkward one: he could no more minister with authority to the flock over which he had watched for so many years, while they, from long habit, would be inclined to seek him in their troubles. I am disposed to believe, however, that he

* Edwards, Ross, Newson, and Beeston are all given in Kettlewell's List of Nonjurors in Suffolk.

† *D'Oyley's Life of Sancroft*, p.p. 310-311.

soon removed from Hadleigh, and took up his residence at New House, Edwardstone,* the seat of Joseph Alston, Esq., who had married his only child, *Laurentia*. The closest intimacy appears to have been kept up between the widowed father and the daughter, after she had married, for all her children were baptized here up to 1709; and he may have retired to her home, when all other earthly comforts had been withdrawn, thinking that she could best solace his declining years and close his eyes when dead.

But here again the sad fatality of his life attended him: his hope of worldly happiness was once more doomed to disappointment, and dashed to the ground, like the bright visions of his younger days. His "*unica filia*;" his "*observantissima filia*;" as he tenderly calls her in the inscription on her grave in Edwardstone Church (for it is clearly of his composition), was taken away before him, by malignant small pox, on Feb. 28, 1717, leaving her widowed father and bereaved husband to mingle their tears together.

And he survived her six years longer; and then, in 1723-4, a close was put to his mournful and chequered course, for he died at Edwardstone on the 4th of January, in that year, at the age of 78. On the 10th of the same month he was buried at Hadleigh, in the Chancel of our Church,† by the side of the wife, whom he had loved so dearly and had so early lost, "the corpse being attended to the grave by three hundred horses and a dozen or more of carriages."‡ *Egenis semper patronus* is a portion of the inscription on his grave; and it is a touching testimony to the kindness of his heart, when we reflect that he himself was in a great measure living upon charity.

We possess a memorial of him, as I have already said, in one of the alms-dishes of the Sacramental plate. The date of it is 1686, and the inscription, *Deo, Ecclesiæ, Gregi*.

* This house exists no longer, having been pulled down.

† The entry in our Register describes

him as "Dr. Charles Trumbull, Rect."

‡ *Davy MSS.*

It had been a graceful act, if on the death of Mr. Fiske the living of Hadleigh had been offered to Dr. Trumbull, as the Bishopric of Bath and Wells was, on the death of Bishop Kidder, to the deprived and saintly Ken; but the appointment was in the hands of one, who was less favourable to the "non-swearing" party than Queen Anne, and his principles led him to make a different choice. Archbishop Tenison then held the primacy; and he, as patron, conferred the vacant benefice on his Chaplain, DR. RICHARD SMALBROKE, who afterwards of course received the emoluments of the office; but I have not been able to ascertain whether he performed any of its duties, for his Curates signed the Registers.

Richard Smalbroke was born at Birmingham, in 1672,* and was a son of Samuel Smalbroke, "gentleman," † who either then or afterwards resided at Rowington, in Warwickshire, and was buried there on May 23, 1706. He probably received his early education at King Edward's School in Birmingham, ‡ and was matriculated at Trinity College, Oxford, on June 15, 1688, at the age of sixteen. In July, 1689, however, he was elected a Demy at Magdalen College, at what was called the "golden election," from the number of distinguished scholars, such as Addison, Sacheverell, Hugh Boulter, &c., who were elected at that time. He took the degree of B.A., April 18, 1692; and of M.A., Jan. 26, 1693-4. In 1698, he resigned his Demyship, and was elected a Probationer Fellow in the same year; on Jan. 27, 1705-6, he became B.D., and in the same year, was appointed Junior Dean of Arts; in July, 1708, he proceeded D.D., and was Bursar of the College in the same year; and in 1709, he gave up his Fellowship. §

He had before this, but I do not know how long, been appointed Chaplain to Archbishop Tenison, for in 1709, he was collated by his grace to the Rectory of this parish.

* *Nichols' Literary Anecdotes of the 18th Century*, vol. i., p. 354, and p. 405. There are several notices of Dr. Smalbroke scattered through the various volumes of this work.

† He is so described in the Admission-book of Trinity College, Oxford. There

is a street in Birmingham, called Smalbroke Street, after this family.

‡ *Hook's Ecclesiastical Biography*.

§ I have to thank the Rev. Dr. Bloxam, Fellow of Magdalen College, for this information.

That year, indeed, seems to have been a fortunate one for him, for according to one authority,* he was in it appointed to the "golden prebend" in the Cathedral Church of Hereford, though, according to another authority, this latter appointment did not take place until 1712.† In 1712, he resigned the living of Hadleigh, and became Treasurer of Llandaff; and at one time or other he was Rector of Withington, in Gloucestershire, and Vicar of Lugwardine, in the county of Hereford. On Feb. 2, 1723, he was raised to the Episcopate, and consecrated Bishop of St. David's, and in order that he might efficiently discharge the duties of his high station he applied himself, like the present Bishop of St. David's, to learn the language of the Principality, and was able afterwards to preach in Welsh.‡ In 1730, he was translated to the See of Lichfield.

He was a man of ability and learning. He especially distinguished himself as a controversialist, in maintaining the orthodox doctrine of the Sacred Trinity, in opposition to the Arian views of Whiston, and he published, whilst Bishop of St. David's, two books on this important subject, which were respectively entitled, "Reflections on Mr. Whiston's conduct," and "Animadversions on the New Arian reprov'd." But his chief work was "A Vindication of our Saviour's Miracles, in which Mr. Woolston's discourses on them are particularly examined; his pretended authority of the Fathers against the truth of the literal sense is set in a just light, and his objections in point of reason answered." London, 1729.

In these controversies he brought upon himself violent attacks from the parties, whose erroneous notions he opposed. In his dispute with Mr. Woolston he had expressed the wish that the civil power would interpose to check the sceptical writers, who were trying to undermine the Christian faith, and in consequence of this, and perhaps because Mr. Woolston was imprisoned for one year and made to enter into large recognizances for his good behaviour during life

* *Harwood's History of Lichfield.*

† *Hook's Eccles. Biog.*

‡ Preface to *Williams' Reliquiæ Baxterianæ. Nichols' Lit. Anec.*, vol. i. p. 349.

for his book on the Miracles, a railing accusation was brought against him, as an instigator to persecution and an enemy to religious liberty, in a book, called "Instructions to the Right Rev. Richard Lord Bishop of St. David's, in defence of Religious Liberty, by Jonathan Jones, Esq." This accusation was answered "with much spirit and vivacity," by the Bishop's friend, the learned Dr. Waterland, in a pamphlet which was entitled a "Defence of the Lord Bishop of St. David's." *

But in addition to this, Bishop Smalbroke laid himself open to ridicule also in his dispute with Mr. Woolston. Like some of the early Christians when combating with heresy, he found how difficult it is, when opposing error, to keep the just mean of holy truth and not to fall into an opposite extreme, for he ventured on an arithmetical calculation of the number of devils which took possession of each hog in the herd of swine.

Even this permission of Jesus to the evil spirits was amply compensated by casting an whole legion of devils out of one person, that is, by suffering about three of them to enter into each hog instead of about six thousand of them keeping possession of one man. †

I presume that the Bishop took much interest in politics, but at all events the calculation I have spoken of was employed against him some years afterwards in a political squib. In Feb., 1741, an address to the King was moved in both houses of Parliament, requesting his Majesty to remove his then Prime Minister, Sir Robert Walpole, from his councils; but in the House of Commons it was rejected by an unusually large majority. Soon afterwards a caricature of the chief movers in the matter, called "The Station," was published, representing them driving furiously past Whitehall in a coach, until at last the coach is violently upset. A Bishop stands in the middle of the street, bowing low to the procession as it passes, and at his side there is a hog. The verses explanatory of the print leave no doubt

* *Waterland's Works*, vol. i. p. 177, and vol. vi. pp. 275-298.

the Miracles of our Blessed Saviour, vol. i. p. 159.

† *Bishop Smalbroke's Vindication of*

about the person for whom the compliment is intended :—

What parson be dat bow so civil?
Oh ! dat's the Bishop dat split the devil
And made a devil and a half and half a devil.*

And in March of the same year another caricature appeared, called "The Political Libertines, or Motion upon Motion," in which Bishop Smalbroke is again depicted. In this instance he is accompanied by a hog "which grunts fiends from his mouth, while the Churchman says, 'I can pray but not fast;'"

Next the prelate comes in fashion,
Who of swine has robbed the nation,
Though against all approbation.†

But besides the works which I have mentioned, the Bishop published various single sermons and pamphlets—all of which are recounted in a list of his entire works, to the number of 27, appended to a Charge, which he published in 1744-5.‡

Bishop Smalbroke married Catherine sister of Archdeacon Brooks and by her had four daughters,§ and four sons whom he was charged with unduly raising to high offices in the Church.|| Thomas, the eldest son, was made Chancellor of Lichfield, 1740, Archdeacon of Coventry, and Precentor of Lichfield in 1757, and died in 1778; Samuel, the second, became a Fellow of All Souls', M.A., 1740, B. and D.C.L. in 1745, an Advocate in Doctors'

* *Wright's England under the House of Hanover*, vol. i. pp. 177-180.

† *Ibid.*, p. 182.

‡ There is, I believe, but I have not been able to refer to it, *A Letter to the Lord Bishop of Lichfield and Coventry* in Bishop Warburton's *Divine Legation*.

§ Of these the eldest died unmarried: the second married Archdeacon Vyse, and by him had a son William, who became D.C.L. of All Souls College, Oxford, and Chaplain to Archbishop Cornwallis, in 1771; Rector of Lambeth, in 1777; Archdeacon of Coventry, &c.; he died at Lambeth, Feb. 20, 1816, and was buried at Sundridge, Kent, of which parish also he was Rector; (*Gentn's Mag.* 1816,

pt. i. and *Tanswell's Lambeth*, pp. 139, 140): and another son, Richard, who became a General in the Army, Col. of the 3rd Dragoon Guards, and Comptroller of the Household of the Duke of Cumberland; he died May 30, 1825, (*Gentn's Mag.* 1825, pt. ii.); from him is descended Captain Howard Vyse, the late M.P. for Northamptonshire (*Burke's Landed Gentry*): the third daughter, married the Rev. Dr. Bateman, Prebendary of Lichfield; and the fourth the Rev. Dr. Jackson, Prebendary of the same Cathedral.

|| *Nichols' Lit. Anec.* vol. i. pp. 405-6, quoting *Shaw's Staffordshire*, vol. i. p. 279.

Commons with an extensive practice, joint Chancellor of Lichfield with his eldest brother, and died, May 8th, 1805, aged 89*; William, Solicitor, and Registrar of Lichfield, died in 1797; and Samuel, of Christ Church, Oxford, M.A., 1742, B. and D.D., 1771, Rector of Wem, Shropshire, and Prebendary of Lichfield. Still the Bishop was generous towards other objects and not regardless of merit in the clergy, for he gave £100 towards the New Buildings' Fund at Magdalen College, Oxford; his charity to the Clergy Widows' Society and his kindness to his Clergy is highly spoken of;† and on the recommendation of his friend and champion, Dr. Waterland,‡ he promoted Mr. Horbery, the young but accomplished author of "Animadversions on Jackson's Christian Liberty Asserted," to the Vicarage of Eccleshall and the Curacy of Gnosall, the Vicarage of Hanbury and a Canonry at Lichfield.

There is a portrait of him belonging to the College Hall, but now on the staircase of the President's lodgings, at Magdalen College, Oxford. It was painted by T. Murray and engraved by George Vertue in 1733.

Bishop Smalbroke died Dec. 22, 1749 and a neat pyramidal Monument was erected to his memory in the South Aisle of Lichfield Cathedral. It bears the following inscription:—

To the memory of the Right Rev^d
 RICHARD SMALBROKE, D.D.
 Who was consecrated Bishop of St. David's
 Feb. 2nd, 1723.
 Confirmed Bishop of this Diocese
 Feby 20th, 1730,
 And died Decr 22nd, 1749,
 Aged 77.

In 1719 Dr. DAVID WILKINS§ was presented to this living by Archbishop Wake, the vacancy having been oc-

* See *Nichols' Lit. Anec.* vol. ix. p 484.

† *Preface to Williams' Rêliquiæ Baxterianæ.*

‡ *Waterland's Works*, vol. i. p. 316, and vol. x. 422-3. At the solicitation of

Bishop Smalbroke, Mr. Horbery wrote a Dissertation on the Eternity of Hell torments.

§ *Davy MSS.*, and *Nichols' Literary Anecdotes*, vol i. p 334.

casioned by the promotion of his immediate predecessor, Dr. Clavering, to the Bishopric of Llandaff. He is said by some to have been of the same family as Bishop Wilkins of Chester; but in the Diploma of the University of Königsberg he is called "Davide Wilkins, Memellensis;" in his *Historia Ecclesiæ Alexandrinæ* he styles himself "Borusus;" and I have seen him denominated a "German Swiss" and a native of Holland.* But whatever may have been his origin he was early taken into the favour of Archbishop Wake, and was by him appointed, about the year 1715, being then an F.S.A., Keeper of the Library at Lambeth. In Oct. 1717 he was created D.D. at Cambridge on the occasion of the visit of King George the First; but it seems that he had contemplated taking that degree in the regular manner, and had composed the necessary exercises. In 1719 he finished, after having been engaged in it three years, a very curious catalogue of all the MSS. under his charge, which remains there to this day. He had been assisted by catalogues previously taken for Archbishop Sancroft, by his Chaplain, Mr. Wharton;† but still the undertaking must have been attended with great labour. He compiled, too, a catalogue of the printed books in the same library, in three volumes, folio,‡ embodying the catalogue made by Bishop Gibson, when librarian, and this also now exists in the MS. library; but, as we shall see as we go on, so extraordinary was his industry that he found leisure at the same time to publish some very learned works of his own.

On April 20, 1716, he was presented by the Archbishop to the Rectory of Little Mongeham, Kent; on Aug. 20, 1719, to the Rectory of Great Chart, in the same county; to Hadleigh, Nov. 17; to Monks Eleigh and Bocking, Nov. 25; and to the joint Deanery of Bocking, on Nov. 26, in the same year. Preferment, indeed, was showered upon him in 1719, for he was also appointed in that year

* *Ibid*, vol. viii. p. 483, and *Russell's Life of Cardinal Mezzofanti*, p. 64.

† *Nichols' Lit. Anecd.*, vol. i. p. 335.

‡ *Ibid*, vol. ix. p. 321, and *Tanswell's*

History of Lambeth, p. 55. This catalogue has been continued to the present time by Dr. Wilkins' successors.

Chaplain to his patron the Archbishop. On Dec. 27, 1720, he was promoted to a Canonry at Canterbury; and on May 16, 1724, his grace having the option, to the Archdeaconry of Suffolk. In the last mentioned year he was, moreover, made Lord Almoner's Reader of Arabic at Cambridge, being the first who held that office.

And a glance at the various works of which he was either the author or the editor, will shew that it was not simply favouritism which heaped such a multitude of preferments on him. The evils and the injustice of pluralities were not aggravated in his case by the unworthiness of the subject on whom they were bestowed; but he was eminently distinguished by learning and ability.

In 1716, Mr. Wilkins published at Oxford *Novum Testamentum Copticum*, in 4to.

Of this work it has been remarked by Mr. Russell, in his *Life of Cardinal Mezzofanti*, while speaking of another work in which Mr. Wilkins had been previously engaged, that

“His qualifications as Polyglott Editor, at the time when he undertook to assist Chamberlayne (in making a collection of Pater Nosters), appear to have consisted rather in patient industry and general scholarship, than in any extraordinary familiarity with languages, though he afterwards obtained considerable reputation, especially by an edition of the New Testament, in Coptic, in 1716.”

In 1721, he published a fine edition, folio, of *Leges Anglo-Saxonice, Ecclesiasticæ et Civiles, &c.*, which is thus noticed by Mr. Thorpe, the editor of *Ancient Laws and Institutes of England* (1840):

As a monument of industry this edition is very creditable to Dr. Wilkins; at the same time it must, though reluctantly, be acknowledged that, as a translator of Anglo-Saxon, he not unfrequently betrays an ignorance even of its first principles, that, though not unparalleled, is perfectly astounding.*

It has, however, been urged on behalf of Dr. Wilkins, that these faults did not arise so much from the want of learning on his part as from the general ignorance of the

* *Editor's Preface to John Johnson's Catholic Library*, p. v.
Laws and Canons, &c., in the Anglo-

Anglo-Saxon language in his time; and that his work required the preparation of so vast a body of additional matter relating to later times, that it would be manifestly unjust to condemn him harshly for not carrying on the Anglo-Saxon documents of the *Concilia* beyond the improvement of text and interpretation to which he brought them;*—as unjust, I may add, as it would be if we were to condemn him harshly for introducing a Grecian Altar-piece into our Gothic Church. Something must be allowed in both cases for the attainments of the age in which he lived; and at all events the Latin documents in the work in question, whether of Anglo-Saxon or of later date, may generally, it is said, be relied upon as the highest of authorities.†

In 1722 he published in 4to. a sermon preached at the consecration of Bishop Bowen.

In 1726‡ he edited, having begun it in 1722, an edition of Selden's works in three volumes, folio; the two first containing the Latin and the third the English. This edition was published by subscription according to the method which prevailed in the former half of the eighteenth century, for the small paper copies were paid for at the rate of two pence § a sheet, which amounted to £6. 14s. for the whole; and the larger at threepence a sheet, thus costing altogether £10. 2s. The printer of it was Bowyer,|| “the most learned of English Printers,” and the beautiful fount of English type, which was employed, was cast by Mr. Caslon,¶ a native of Hales Owen, Shropshire.

In 1731,** Dr. Wilkins also published in London, in 4to, “Pentateuchus Copticus.” This work, too, was printed by Bowyer, and the types for it were cut by Caslon; but I find this criticism upon it, that being unacquainted with

* *Ibid.*

† *Ibid.* p. vi.

‡ He undertook in 1726 to edit a new edition of *Prideaux's Marmora Oxoniensia*, intending to add the Pomfret and Pembroke Collections.—*Ibid.* vol. ii. p. 9.

§ *Knight's Once upon a Time*, p. 272

|| Bowyer was a grandson of the Printer Dawks.

¶ There is a short account of Caslon in *Nichols*, vol. ii. p. 356.

** A PHILIP PARSONS, son of Richard Parsons, a surgeon here, and of an old Hadleigh family, was Fellow of King's College, Cambridge, about this time. He died of Small-pox on Dec. 28, 1731, aged 23. He was buried in the North Aisle of our Church, where there is a small mural monument to his memory.

the Sahidic or Lower Egyptian dialect, Dr. Wilkins mistook the Sahidic or Thebaidic MSS. in the Bodleian Library for faulty Coptic ones.*

In 1736, he gave to the world his "*Concilia Magnæ Britanniae*," in four volumes, folio,—a laborious work on which he had been occupied for several years. The proposal for publishing it declared that it would not be published until 250 copies were subscribed for, at six guineas each, half to be paid down at once, and the rest when the book should be delivered; but it appears that 200 copies only were struck off.

"This work.....not only surpasses Sir H. Spelman's *Concilia* in accuracy and completeness in the two former periods (from the first introduction of Christianity into Great Britain to the Norman Conquest, and from the Conquest to the Reformation), but also more than completes the design which he formed, but lived not to execute, with respect to the third or post Reformation period, and is still the chief standard book of English Councils."†

In 1748, he wrote the *Præfatio historiam literariam Britannorum ante Cæsaris adventum, Bibliothecæ hujus Schema, Bostonum Buriensem, aliaque scitu not indigna complectens*, which was prefixed to Bishop Tanner's *Britannico-Hibernica*.‡

I am almost afraid that I have not got a perfect list of his works, for I do not know in what order (or in what work), his *Historia Ecclesiæ Alexandrinæ*, to which I have alluded, was published. I may add that Dr. Wilkins cherished the design of compiling an European Polyglott, to exhibit in one view the authorized versions of the different nations of Europe, and that he died before he had made any great progress in the undertaking.§ He left many other things also in MS., which passing at his death into the family of Lord Fairfax, were sold and dispersed with their goods. Some of them, however, including a few MSS. in Italian, and relating to his travels, which as his epitaph will shew

* *Nichols' Lit Anec.* vol ix. p. 12.

† *Editor's Preface to John Johnson's Laws and Canons*, pp. iv. v.

‡ There is a copy of this work with Dr. Wilkins's Preface of 48 pages, in the

Corporation Library, at Ipswich.

§ A writer in *Nichols*, vol. ix. p. 322, speaks as if the New Testament was completed.

were extensive, are still preserved at the Rectory. The most important of these, is "an Historical description of the Town and Church of Hadleigh," from which, through the kindness of Mr. Knox, I have been allowed to make many extracts, in the preparation of this paper. There is also a brief MS. "Account of Monk's Eleigh," of which parish also Dr. Wilkins was Incumbent, belonging to the Rectors of that place.

From our parish books it would appear that Dr. Wilkins was usually resident at Hadleigh, and took great interest in public business, and was anxious by courteous treatment to secure the respect of the people to whom he ministered. I infer, however, from its being said that he would receive subscriptions for Wotton's Welsh Laws at Lambeth House in Oct., 1721,* that he resided there occasionally.

Dr. Wilkins married on Nov. 27, 1725, Margaret, the eldest daughter of Thomas, Lord Fairfax,† of Scotland, to whom we are indebted for one of the flagons of the sacramental plate. He died of gout on the 6th of Sept., 1745, and was buried within the altar-rails in the chancel of our Church. His widow placed this inscription on his grave, which, while testifying to the learning and extensive travels of her husband, rather provokes a smile, inasmuch as it sets at the very head of his achievements the fact of his having married so distinguished a person as herself:

H. S. E.

D. Wilkins, S. T. P.

Ro Dno Dno Gulmo Wake, Arch. Cantuar^{ensi}: a sacris

Archid. Suffolc. Can. Cantuar.

nec non

Rector de Hadleigh et Monks-Ely.

Uxorem duxit Honoratissimam D. Margaretam

Maximam natu filiam Prænobilis Thomæ Baron de Fairfax

Quam ad extremum vitæ terminum summo amore fovit.

* *Nichols's Lit. Anec.* vol. i. p. 488.

† This was the fifth Lord Fairfax, who married Catherine, daughter and heiress of Thomas Lord Colepepper. He was a Colonel in the Guards, at one time M.P. for the County of York. He acquired

with his wife, the mother of Mrs. Wilkins, not only large estates in Kent, and in the Isle of Wight, but 5,700,000 acres of land in Virginia in America.—*Burke's Peerage and Baronetage.*

In omni ferè Literarum genere versatus fuit,
Orientalibus præsertim et Teutonicis instructissimus.

Peragratâ semel atque iterum Europâ
(Cujus admodum pollebat vernaculis)

Postquam diversas Religionum formas subacto judicio exploraverat

Cæteras omnes Ecclesias Anglicanæ longè posthabuit,

Quam sibi semper charam beneficiis et vitâ exornavit.

Pastor fuit fidus et sedulus

Idque tum publice docendo tum privatim monendo,

Per annos ultra viginti,

Multo cum audientium fructu explevit.

Erat vultu apertus et gravis, in Rostris disertus:

Affuit ei in colloquiis suavitas, erga omnes

Candor, Urbanitas, Benevolentia.

Fatali tandem correptus podagrâ

Animam Deo reddidit spe fretus beatæ immortalitatis

6^{to} Sep^{tris} ann. Dni 1745

Æt^{is} 60^{mo} *

* I would mention here that at the west end of the North Aisle of our Church, there is an inscription on a marble slab, to the memory of Mrs. ELIZABETH TUNSTALL, and one of her daughters, who were buried underneath in 1772, and 1773. Mrs. Tunstall was a daughter of John Dodsworth, Esq., of Yorkshire; aunt to Dr. Dodsworth, Canon of Windsor, and Chaplain in Ordinary to George the Third; and widow of the "learned and truly pious James Tunstall, D.D., Vicar of Rochdale, Lancashire." How she came to settle and die here, I do not know.

Dr. Tunstall was born at Aysgarth, in Wensleydale, Yorkshire, being the son of Mr. James Tunstall, an Attorney, afterwards of Richmond. He was educated at Sladeburn Grammar School, admitted a Sizar at St. John's Coll. Cambr. June 29, 1724, æt. 16; B.A. 1727; M.A. 1731; B.D. 1738; D.D. 1744. He was Fellow and Tutor of his College for many years. In 1741, he was elected Public Orator, which office he resigned in 1746; in the same year he was appointed Treasurer of St. David's; he was also Domestic Chaplain to Archbishop Potter, who gave him Chart, and Minster in the Isle of Thanet. In 1757, Archbishop Hutton collated him to Rochdale. He died in London, March 28, 1762, leaving six daughters.

Dr. Tunstall was the author of the following works.—(1.) Greek verses in

the University Collection, on the Accession of King George the Second. (2.) *Academia; Discourses on the Certainty, Distinction, and Connection, between Natural and Revealed Religion.* Lond. 8vo. 1729. Reprinted as *Academia, Part i.* Lond. 8vo. 1759. (3.) *Epistola ad virum eruditum Conyers Middleton vitæ M. T. Ciceronis Scriptorem, &c.,* Camb. 8vo., 1741. (4.) *Observations on the present Collection of Epistles between Cicero and M. Brutus, representing several marks of forgery in their Epistles, &c. in answer to the late pretences of the Rev. Conyers Middleton,* Lond. 1744. (5.) *Latin Letter in the name of the University, thanking the Honble. George Townshend, for the present of an Egyptian Mummy, without date. In Epistolæ Academicæ MSS. ij. 653.* (6.) *A Sermon before the House of Commons, on Psalm 126, 3,* Lond. 4to. 1746. (7.) *A Viudication of the power of States, to prohibit Clandestine Marriages under the pain of absolutenullity; particularly the marriage of minors without the consent of parents and guardians. In answer to the Rev. Dr. Stebbing's Dissertations,* Lond. 8vo. 1755. (8.) *Marriage in society stated; with some considerations on Government, the different kinds of Civil laws, and their distinct obligations in conscience, in a second letter to the Rev. Dr. Stebbing,* Lond. 8vo., 1755. (9) *Critical annotations in the first edition of Mr. Duncombe's Horace.* (10) *Lectures on Natural and*

We have hitherto been engaged in following the course of those who were actively engaged in the stirring scenes and exciting controversies of English political and ecclesiastical history: I will now speak of one—I need speak only briefly, for many of you knew him personally—who held no public office, and was engaged in no matters of such general interest, and yet has by his writings closely associated his name with Hadleigh.

NATHAN DRAKE* was born at York, on July 15, 1766, and was the son of an artist there. His family, however, had attained to literary distinction through many of its members. Dr. Richard Drake, Precentor of Sarum, edited the “Greek Devotions” of Bishop Andrews;† Dr. Samuel Drake, Vicar of Pontefract, wrote the life of his friend and tutor Mr. Clieveland; another Dr. Samuel Drake, who was Rector of Treeton, published a beautiful edition of “Parkin’s *Antiquitates Britannicæ*”; and Mr. Francis Drake, F.S.A., compiled a history of York, which still ranks high amongst Topographical works; and the son of the last mentioned, also an F.S.A., and Vicar of Isleworth, was the author of “Observations on the English Language,” and other papers in the *Archæologia*.

Nathan Drake received his education at the best classical school in his native town, and at the age of thirteen became the pupil of Mr. Bacon, a Surgeon in good practice at York. He afterwards proceeded to Edinburgh, and graduated there as M.D.; and was by and bye attracted to the Eastern Counties by the recommendation of a brother, who was apprenticed to a medical gentleman at Colchester. He first took up his abode at Billericay, in Essex, but soon removed to Sudbury, in Suffolk, and after a short residence there he finally settled in our town, in 1792.

Revealed Religion, read in the chapel of St. John’s Coll. Camb. Lond. 4to., 1765, published by subscription for the benefit of the author’s family. (11) Letters to the Earl of Essex: Bp. Warburton, Dr. Birch, and Dr. Zachary Gray. Some are in MS. There are many particulars relating to Dr. Tunstall in *Nichols’ Lit. Anecdotes, and Illustrations of Literature*.

I am indebted for this information to the Rev. Canon Raines, F. S. A., and C. H. Cooper, Esq.

* The substance of this notice is taken from the *Gentleman’s Magazine* for 1836, part II.

† See Bp. Andrews’ *Minor Works*, p. 224. The book was dedicated to the Prince of Wales and printed in 1648.

But I believe that he never attained to any great practice as a Physician. A small country town, indeed, was not favourable to the exercise of the higher branches of his profession, and after all, his own heart was not wholly given to that kind of work. The literary tastes, which he inherited, prompted him to seek pleasure and reputation in literary employment; and a great part of each day was, latterly at least, devoted with punctual regularity to the composition of some new book. His first effort as an author was a medical treatise, published whilst he was resident at Edinburgh; but though he afterwards contributed papers to various medical periodicals, the line of literature, which he chiefly adopted, was that of light essays and ingenious illustrations of our great standard writers. In these he displayed great refinement of taste and industry of research, at a time when archæological investigations were not so fashionable and so general as now. The fourth, fifth, and seventh of the books, in the list of his published works, which I am about to give, were very highly spoken of; the seventh more especially was reviewed in the strongest terms of commendation by Archdeacon Nares.*

1. *The Speculator*, a periodical paper written in conjunction with Dr. Edward Ash. 8vo., 1790.
2. *Poems*. 4to., 1793.
3. *Literary Hours*. First edition 1 vol., 8vo., 1798; fourth edition, 3 vols., 8vo., 1820.
4. *Essays Illustrative of the Tatler, Spectator and Guardian*. 3 vols., 8vo., 1805; second edition, 1812.
5. *Essays Illustrative of the Rambler, Adventurer, Idler, and other periodical papers, to the year 1809*. 2 vols., 8vo., 1809.
6. *The Gleaner*; a series of periodical essays, selected from authors not included in the *British Essayists*. 4 vols., 8vo., 1811.
7. *Shakspeare and his times*, including the *Biography* of that poet; *Criticisms* on his genius; a new *Chronology* of his plays; a *Disquisition* on the object of his sonnets,

* In the *Gentleman's Magazine*, vol. lxxxviii. pt. ii. pp. 241 and 334.

- and a History of the manners, customs, and amusements, superstitions, poetry, and elegant literature of his age. 2 vols. 4to., 1817.
8. Winter Nights.* 2 vols. 8vo., 1820.
 9. Evenings in Autumn, a series of essays, narrative and miscellaneous. 2 vols. 8vo., 1822.
 10. Noontide Leisure. 2 vols. 8vo. 1824.
 11. Mornings in Spring.† 2 vols. 8vo., 1828.
 12. Memorials of Shakspeare. 1828.

And in addition to these, Dr. Drake left a MS. ready for the press, entitled "The Harp of Judah: a Selected Version of the Psalms with copious Notes and Illustrations," which was published after his death in two vols. 8vo., in 1837, under the editorship of his son, the Rev. N. R. Drake, M.A., now Curate of Earl's Colne, Essex.

The amiable character of their author is impressed on all his productions, and in that character, as developed and distinguished in his writings, exists their greatest charm. As an author and as a man, Dr. Drake was kindness, courtesy, and candour personified.....It may indeed be said of him with perfect truth, that, amid all the turmoils of party strife and contentious rivalry, he so pursued the even tenor of his way as never to have lost by estrangement a single friend or made one enemy.‡

There was little else of public interest in his quiet and retired life. A happy marriage; the steady friendship and respect of men of kindred literary tastes; the ready exercise of his power as a physician to relieve the pains and sufferings of the poor; a cheerful alacrity at all times to aid the clergy of his parish in good works; these were the other chief features and events in his career, until he died at his own house in Hadleigh, at the age of seventy, on June 7, 1836. On the 15th of the same month, he was buried in a vault on the south west side of our churchyard.

But before Dr. Drake passed away the incumbency of the parish had changed hands. His old friend, Dr. Hay

* Bernard Barton addressed some lines to Dr. Drake, on reading the first paper in this work, which are given in the *Gentn's Mag.* vol. xc. pt. ii. p. 65.

† The same writer addressed a Sonnet

to Dr. Drake on the title of this work. See *Poems and Letters of Bernard Barton*, p. 238.

‡ *Gentn's Magazine*.

Drummond, had died, and had been succeeded in the living by the REV. HUGH JAMES ROSE, whom also many here both knew and loved, and whom they still honour, not only for his brilliant talents, but for the firmness with which he maintained what he believed to be right and true.

His family* were originally of Scotch extraction, and descended from the Roses of Kilravock; but his father, who afterwards became Vicar of Glynde, was Curate of Little Horsted, Sussex, at the time when his distinguished son was born in the vicarage house of that parish, on June 9, 1795. In 1800 Mr. Rose removed to the neighbouring parish of Uckfield, having been appointed to the Mastership of the school which had been founded by Dr. Saunders, and there he was able to enlarge the number of the pupils which he had previously taken; there also he superintended from the beginning the education of the son of whom I am now speaking; but I have heard on very good authority, that before long the son outstripped the father in attainments, so that the latter contented himself with simply recommending to him the books, which it was desirable for him to read.

In Oct., 1813, Mr. Hugh James Rose entered as a Pensioner at Trinity College, Cambridge, and was soon afterwards elected to a Scholarship there, his tutor being the late Bishop of Gloucester and Bristol, Dr. Monk. In 1814 he gained the first Bell's Scholarship; and in 1817 he took his B.A. degree as 14th Wrangler. The Classical Tripos was not then established, but he gained the highest classical distinction attainable, and was declared the first Chancellor's Medallist of the year. He also won in 1818 the first Member's Prize for a dissertation in Latin prose, the subject being a comparison of the Greek and Latin historians. In Oct. of the same year he sat for a Fellowship at Trinity, but no one of his standing was elected; and before another chance came round he had cut off himself from all

* This notice is condensed from a lengthy memoir in the *British Magazine*, vol. xv. pp. 327-347. See also pp. 226-228. There is also a memoir of Mr.

Rose, taken chiefly from the former, in the *Gent's Magazine*. vol. xi. New Series, 1839, pt. i. pp. 319-322.

prospects of College honours, by marrying, in the summer of 1819, Miss Anna Cuyler Mair, the youngest daughter of Captain Peter Mair, of the Hill House, Richmond, Yorkshire.

On Christmas Day, 1818, he was ordained Deacon under letters dimissory from the Archbishop of Canterbury, by his future friend and patron, Dr. Howley, then Bishop of London, the examining Chaplain declaring that "he had passed an examination for a man of forty;" and on Dec. 19, 1819, he was ordained Priest at St. James's, Westminster, under the same auspices as before, but under the hands of Dr. George Henry Law, then Bishop of Chester, but afterwards Bishop of Bath and Wells. His first Curacy was Uckfield, the duties of which he undertook together with the care of pupils, the sons chiefly of men of rank, until 1821; when through the interest of those, who had marked his learning and his zeal, he was preferred by the Archbishop of Canterbury, Dr. Manners Sutton, to the Vicarage of Horsham,—a parish which had "fallen into much need of a restorer." There he addressed himself with characteristic earnestness, not only to enlarging the Church accommodation for the poor, to increasing the efficiency of the schools and parish clubs, and to making additions to the Vicarage House, but to more direct ministerial exertions; and the effect, under the Divine blessing, was an improved tone towards religion throughout the parish, and a better attendance both at Church and at the Holy Table of the Lord.

But he was not able to continue long in this sphere of usefulness. As a child his health had been delicate; at Maresfield, where he had latterly resided while serving the Curacy of Uckfield, symptoms of asthma had been manifested; and now the damp climate of Horsham proved so ill-suited to him, that by the end of the second year (1823), a change of air and scene had become little less than necessary. He accordingly set out on a tour through Prussia, Austria, and Italy,* in May 1824; but even then

* It was during this tour, I suppose, that he obtained the establishment of a regular English Chapel at Rome. *British Mag.*, vol. xv., p. 42f.

his active mind could not be idle, and he occupied himself in noticing, for future description, the state of Protestantism in Germany. He returned home in May, 1825, in time to discharge the office of Select Preacher at Cambridge; in the same year he was an unsuccessful candidate for the Regius Professorship of Greek, and was appointed to an Honorary Stall at Chichester, which, however, he resigned on the accession of Bishop Maltby. In 1826, 1828, 1829, he was Select Preacher; in June, 1827, he proceeded B.D.; and in 1829, he was appointed Christian Advocate, under the will of Mr. Hulse, and continued to hold that office until 1833, residing partially during the time at Cambridge, which suited him better than most other places.

About the year 1826, he had been made Chaplain to the Bishop of London, Dr. Howley; and in the early part of 1830, when his health appeared to be all but re-established, he was removed by his patron, who had been elevated to the Primacy, to the Rectory of this parish and the joint Deanery of Bocking. Here, on entering on the incumbency he set himself to work on the same system which he had so successfully pursued at Horsham,—rebuilding the Rectory House,* at a considerable outlay to himself, raising the efficiency of the Schools, Clubs, &c.; so that many of the arrangements which contribute to the comfort of our poor, although they have been improved upon by succeeding Rectors, owe their first origin, I believe, to him. But he soon found out with sorrow that Hadleigh was as ill-suited to him as Horsham had been before; for his tendency to asthma would not allow of his constant residence or of pastoral activity. Still his memory is regarded with profound respect by those, who were brought into close

* Mr. Rose entered on the occupation of the new Rectory House, in January, 1833. I have been lately told that the exterior of the house was designed by the Rev Dr. Whewell, Master of Trinity College, Cambridge; and the following passage written by Mr. Rose himself, in Dr. Wilkins' MS. book, seems to corroborate the statement; "The architect was

Mr. H. Harrison, who very skilfully used the *sketches given him for the outside*. It may be added that the Chimneys in the Tower are new, as the old ones were entirely gone; and that the windows of the Tower are restorations of what I conceive the old ones to have been, as very ugly modern sashes had been substituted, and the brickwork cut away."

intercourse with him during his brief stay ; and the tones of his voice still ring in the ears of all who heard it, for I have been often told that it had such a silvery clearness, and at the same time such a pathological expression, that the Lord's Prayer, when simply read by him, was "as good as a sermon."

It was during his short residence here; however, that he connected the name of Hadleigh through himself, with a religious movement, whose influence has been felt not only within the borders of our own branch of the Apostolic Church, but throughout all Christendom. Opinions, of course, will differ as to the effect of that movement, whether good or evil has preponderated ; but whatever our individual opinions on that point may be, we must all, I think, agree in this—that the publication of the "Tracts for the Times," has become a great historical event. The design of such a publication was first started in the Common Room of Oriel College, Oxford ; but it was at Hadleigh, in the Library of the Rectory Tower, that a great impulse was given to combined action on the part of some of the leading members of the Church, who were alarmed at the perils by which she was surrounded. The abilities and learning of Mr. Rose, his various publications, and the zeal which he had displayed, as editor of the *British Magazine*, in the assertion and defence of the principles of the Church, had gotten him a great name amongst the earnest Churchmen of the day ; and accordingly Mr. William Palmer, Mr. Froude, and Mr. Arthur Perceval, visited him at Hadleigh, in July, 1833, for the purpose of deliberating on the best means for furthering still more the sacred cause in which they were so deeply interested.

"The conference at Hadleigh, which," says Mr. Palmer in his *Narrative*, "continued for nearly a week, concluded without any specific arrangements being entered into, though all concurred as to the necessity of some mode of combined action, and the expediency of circulating Tracts or publications intended to inculcate sound and enlightened principles of attachment to the Church."*

* *Narrative of Events connected with the publication of the Tracts for the Times*, by the Rev. W. Palmer of Wor-

cester College, Oxford, p. 6. J. H. Parker, Oxford, 1843.

Still the project was advanced by the conference; tracts were soon issued until the series gained universal notoriety, and at last acquired a prominence which they will ever retain in the Ecclesiastical History of the Nineteenth century. It is due, however, to the memory of Mr. Rose to add, that from the time at which the conference at his house broke up, he took no part in the proceedings of the authors of the Tracts. The resolutions which were afterwards made, were not even communicated to him, and he never saw a single Tract before it reached him in its published form; indeed it had been agreed by the chief leaders in the movement, that the writers should belong exclusively to the University of Oxford. His responsibility therefore, in regard to these publications, was absolutely nothing, and before the most objectionable of them (Tract xc.) was given to the world, Mr. Rose had passed away from the overflowings of ungodliness and from the strife of tongues.*

Indeed he bore within him, when that conference was held, the seeds of an early death; his health obliged him to leave Hadleigh in the same year 1833, and he exchanged his preferment for the livings of Fairstead, and Weeley, in Essex, with Archdeacon Lyall. In the same year he relinquished his post of Christian Advocate, but his name appears once more in the list of Select Preachers at Cambridge. About the same time he was also appointed by Bishop Van Mildert, to the Divinity Chair at the new University of Durham, but he only held that dignity for a few months. In 1834, he was made Domestic Chaplain to Archbishop Howley, having for his colleague the Rev. C. A. Ogilvie, then Fellow of Balliol College, and now Regius Professor of Pastoral Theology, and Canon of Christ Church, Oxford. In 1834, he was again Select Preacher at Cambridge, and was made Incumbent of St. Thomas', Southwark; and in Oct. 1836, he was appointed Principal of King's

* *The History of the Church*, first published in the *Encyclopædia Metropolitana*, vol. iii. p. 379, part written by

Rev. Henry John Rose, the brother of our former Rector.

College, London.* In the ensuing winter, however, his health, which had latterly been much better, was shattered by an attack of Influenza, and his Divinity Lectures at King's were obliged to be read to the students by a friend; † and from that time, though he tried change of air more than once, his strength never really rallied. In Oct. 1838, he was recommended to try the air of Italy again, and he set out accordingly on his way to Florence; he reached that city about the middle of Nov. in a state of exhaustion, for dropsy had come on; and he took up his quarters at the Hotel called "Pelicano;" but on Saturday, Dec. 22, at about 5 o'clock, his weary spirit returned to God who gave it, and shortly afterwards his body was laid amidst the cypress trees, "funebres cupressi," which mark the Protestant cemetery, just without the city of Florence, on the road to Fiesole.‡

I have thought it my best course to reserve all notice of the works which he either edited or published, until I could give them altogether. The following long list,§ which is, I hope, generally correct, attests at once his learning and his industry.

1. Remarks on the first chapter of the Bishop of Llandaff's *Horæ Pelasgiæ*. 1817.
2. The Middle Bachelor's Prize Latin Essay: *Inter Græcos et Romanos historiæ comparatione factâ, cujusnam stylus imitatione maximè dignus esse videtur*. Cambridge, 1818.
3. The folly of reading irreligious publications, a Sermon preached at Uckfield, Oct. 30, 1819. Lewes, 1819.

* The fourth volume of the Rev. J. H. Newman's *Parochial Sermons*—alas! that he should have since "forsaken the law of his mother,"—was thus dedicated to Mr. Rose: "To the Rev. Hugh James Rose, Principal of King's College, London, and Domestic Chaplain to the Archbishop of Canterbury, who, when hearts were failing, bade us stir up the gift that was in us, and betake ourselves to our true mother, this volume is inscribed by his obliged and faithful friend, the author."

† The Rev. J. Allen, then Chaplain to

King's College, and now Archdeacon of Salop.

‡ In a letter to the *British Magazine*, vol. xv., p. 556, the Rev. J. E. N. Molesworth suggested that an exhibition should be founded at King's College, London, in memory of Mr. Rose; but I do not know whether the suggestion was ever acted on.

§ It is taken from the lists given in the *British and Gentleman's Magazines*, which are not always consistent.

4. A Visitation Sermon; Internal Union the best safeguard against the dangers of the Church. 1822.
5. *Inscriptiones Vetustissimæ*. 1826, 8vo.
6. The state of the Protestant Religion in Germany, in a series of discourses before the University of Cambridge, Oct., 1826 : a work which called forth hostile criticism and a reply by Mr. Rose.
7. The tendency of prevalent opinions about knowledge considered; a Sermon, 1826.
8. Sermons on the commission and duties of the Clergy, preached before the University of Cambridge, in April, 1826. 8vo.
9. Christianity always progressive (sent forth as the Christian Advocate's publication for the year, but embodying the substance of his discourses as Select Preacher, in 1828). 1829.
10. A Letter to the Bishop of London, in reply to Mr. Pusey's Works on the causes of Rationalism in Germany. 8vo., 1829.
11. A new and enlarged edition of Parkhurst's Lexicon. 1829.
12. Brief remarks on the prevalent dispositions towards Christianity. 8vo., 1830.
13. Eight Sermons before the University of Cambridge, in 1830 and 1831. 8vo. This course of Sermons was also preached by him, I believe, at Hadleigh.
14. Notices of the Mosaic Law, &c. 8vo., 1831.
15. A new edition of Bishop Middleton's work on the Greek Article, "with considerable additions." 1831. 8vo.
16. Awkward Facts respecting the Church of England and her revenues. Cambridge, 1831.
17. The Farmers and Clergy; six letters to the Farmers of England, on tithes and Church property. 8vo., 1831.
18. A Letter to the inhabitants of Hadleigh and its neighbourhood, on the subject of agricultural discontent. London, 1832.

19. The Gospel an abiding system, the Christian Advocate's publication for 1832. 8vo.
20. The Churchman's duty and comfort in the present time; a Sermon. 8vo., Ipswich, 1833.
21. A Visitation Sermon. 8vo., 1834.
22. The duty of maintaining the truth; a Sermon. 8vo., 1834.
23. An Apology for the study of Divinity; the Terminal Divinity Lecture at Durham, in 1834. 8vo.
24. An answer to the case of the Dissenters. 8vo., 1834.
25. The study of Church History recommended. 8vo., 1834.
26. Concio ad Clerum, 8vo., 1835.

In addition to these works Mr. Rose projected, and was the first editor of the *British Magazine*; he projected also and partly arranged a new *General Biographical Dictionary*, which, under the superintendence of other editors, was published in 1850, in twelve volumes 8vo.; on the death of Mr. Smedley he became editor of the *Encyclopædia Metropolitana*; he contributed various articles to the *Quarterly** and *Foreign Quarterly Reviews*; he was joint editor with Archdeacon Lyall of the *Theological Library*; and lastly, he intended, but never found time to finish it, to write for that series a life of Martin Luther.

Mr. Rose was succeeded, as I have already stated, by the VENERABLE WILLIAM ROWE LYALL. The latter was a son of John Lyall, Esq., of Findon, Sussex, and was born in London, on Feb. 11th, 1788. At the age of seventeen he entered Trinity College, Cambridge, where he shortly afterwards obtained a scholarship; in 1810 he graduated B.A.; and proceeded M.A. in 1816; in 1812 he was ordained Deacon, and licensed to the curacy of Fawley, Hampshire; and in 1814 he was admitted to the Priesthood; in 1817

* One of the articles, contributed by Mr. Rose to this Review in October, 1821, was directed against Hone's *Apo-cryphal New Testament*, and was success-

ful in arresting the mischief which was being done by that book.—*History of Christian Church*, vol. iii. p. 373.

he was appointed chaplain to St. Thomas' Hospital; and not long afterwards he was nominated assistant-preacher at Lincoln's Inn; in 1822 he was made examining chaplain to the Bishop of London (Dr. Howley); in 1823 he was collated by that Bishop to the Rectory of Weeley, Essex; in 1824 he became Archdeacon of Colchester, and quitted London to reside at Bradfield, in Essex; in 1827, on being appointed to the incumbency, he removed to the Rectory-house of Fairstead, in the same county; about the year 1821 he was Warburtonian Lecturer at Lincoln's Inn; and in 1833 he exchanged the livings of Weeley and of Fairstead with the Rev. Hugh James Rose, for the Rectory of this parish. In 1841 he resigned Hadleigh and the Archdeaconry of Colchester, and became the first Archdeacon of Maidstone, and, by virtue of that office, a Canon of Canterbury; in 1843 he was collated by his constant friend, Dr. Howley, who had become Primate, to the Rectory of Great Chart, near Ashford, Kent; and in 1845 he was appointed, on the recommendation of Sir Robert Peel, to the Deanery of Canterbury, and had the Lambeth degree of D.D. conferred upon him by the Archbishop.*

Although he had not taken honours in the University examinations, Dr. Lyall was possessed of intellectual qualities of a high order; he was a sound classical scholar, a good divine, and was remarkable for an extensive acquaintance with ancient and modern literature. He was a contributor, in early life during his residence at Fawley, to the *Quarterly Review*, and was the author of two articles on the *Philosophy of Dugald Stewart*, which, from the talent they exhibited, obtained unusual attention at that time. About the year 1816 he became the editor of the *British Critic*; and in 1820, such was his reputation for ability and acquirements, that he was requested by the then Bishop of London (Dr. Howley) and by Mr., afterwards Bishop, Blomfield, to undertake the management of the *Encyclopædia Metropolitana*, which, from various causes, had fallen

* These facts are chiefly taken from a *Magazine*, April, 1857, pp. 491-2.
memoir of Dean Lyall in the *Gentleman's*

into complete abeyance. The result justified the expectations of his friends; for by his talents and industry he placed the work upon a permanent basis, and was able, after a time, to transfer the editorship, with improved prospects, to the hands of his successor Mr. Smedley. He afterwards became joint editor with Mr. Rose of the Theological Library; and in 1840, the last year of his residence at Hadleigh, he published under the title of "*Propædia Prophetica*," the sermons which he had delivered as Warburtonian Lecturer at Lincoln's Inn,—a work which "drew forth from Archbishop Howley, and from many other competent judges of its merits, the warmest and strongest testimonies of admiration and approval." Besides these, he published various Charges, which, in fulfilment of his duty as Archdeacon, he had delivered to the clergy of Essex and of Kent, and which were remarkable alike for their wise counsels and for their conciliatory tone. The former, more particularly, were delivered at a time when the hearts of men were deeply moved by the political excitements which attended the passing of the Reform Bill, and they earnestly exhorted the clergy to devote themselves to the task of healing dissensions, of allaying animosities, and restoring harmony and good will.

Indeed kindness of heart and genial courtesy of manner distinguished Dr. Lyall throughout all his intercourse with others; and combined with good tact and judgment, and with unusual conversational powers, to give him great influence in the administration of ecclesiastical affairs, whether as a Parish Priest, as an Archdeacon, or a Dean. I need not, however, dilate upon this point, for I stand amongst those, who enjoyed the privilege which was never mine, of his personal acquaintance; and who, as they review the years of his incumbency at Hadleigh, are readily reminded, from their own experience, of his cheerful piety, of his liberality, and of the earnest zeal with which he applied himself to re-organizing the parish, and to improving the condition of the poor, both in fulfilling the designs of his illustrious predecessor and in devising new

measures of his own. I will only say that his departure from Hadleigh was deeply regretted by the people he had served, although they received in his successor a man of kindred spirit; and that his memory is still cherished with affectionate respect, although the virtues of the present Rector, whom indeed he recommended for appointment to the living, have fully supplied the loss of his.

And it was the same in his higher station as Dean of Canterbury. The peculiar amiability and sweetness of his disposition, combined with remarkable good sense, enabled him to unite in a happy harmony all the members of the Chapter; while his constant endeavours to alleviate the sorrows of the poor won for him the esteem of the citizens in general. There, indeed, a still tenderer feeling was excited towards him through sympathy with a severe affliction, which it pleased God to lay upon him. In 1852 he was attacked by a paralytic seizure, and thenceforth his more active capabilities were gone. He cheerfully applied himself, however, while speech and strength enough remained, to preparing for the press a new edition of his *Propædia Prophetica* which was published in 1854; and, to my mind, the "closing scenes" of his existence, though full of melancholy, are the most interesting portion of his life. One who knew him well, and was called upon to preach his funeral sermon in Canterbury Cathedral, the Venerable Archdeacon Harrison, tells us* how he would be drawn in a chair into his Cathedral daily at evensong, to join in the prayers which he loved so well; how, at other times, he would be brought to the foot of the altar to receive the last pledges of his Saviour's love; how, when deprived of speech—an addition to his trial, which befell him eleven weeks before his death—he would watch with beaming eyes the gentle ministrations of his wife;† how he would express to the friends who visited him by a warm pressure of the hand, the affection of which his tongue denied the utterance; how, in

* *Charity never Failing*; a Sermon preached in Canterbury Cathedral, on Feb. 22, 1857. London, Rivingtons.

† The Dean married in 1817, Cath-

crine, youngest daughter of the late Joseph Brandreth, Esq., M.D., of Liverpool, who survives him, and by whom he has left no issue.

short, he bore all his affliction with unfailing patience, until at length his peaceful spirit passed out of its earthly prison, on Feb. 17, 1857.

He was buried on the 26th of the same month—not, however, in his own Cathedral; for a recent Order in Council had forbidden intramural burial—but in the churchyard of Harbledown, near Canterbury, of which parish his brother is the Rector. His friends have since raised a subscription, and, at the cost of between four and five hundred pounds, have erected a monument to his memory on the north side of the nave of the Cathedral. It is an altar tomb, with a canopy, of Caen stone, bearing a recumbent figure, representing Dr. Lyall in his robes, with the following inscriptions:—on the front: “To the loved and honoured memory of William Rowe Lyall, D.D., Dean of this Cathedral, who died 17th Feb. 1857, aged 69;” on the west end: ‘Thou wilt show me the path of life: in Thy presence is the fulness of joy;’ and on the east end: “‘At Thy right hand there is pleasure for evermore.’ Psalm xvi. v. 12.”*

Thus, in this long paper, I hope I have succeeded, at least, in showing that great interest attaches to our town. I might go on to speak of Dignitaries still living, of whose career we have reason to feel proud; but such modern matters, besides being known already to many of us, are scarcely, perhaps, adapted to a meeting of Archæologists.†

* The architectural portion of the monument was designed by H. G. Austin, Esq., of Canterbury; the figure is from a model by J. B. Philip, Esq.

† I will, however, give here, with a few additions, the substance of what appeared in the *Times* three years ago, in reference to the Very Rev. RICHARD CHENEVIX TRENCH, D.D., Dean of Westminster:—Dr. Trench is the second son of Richard Trench, Esq., brother of the first Lord Ashtown in the Irish Peerage, by Melesina Chenevix, granddaughter and heiress of Dr. Richard Chenevix, Bp. of Waterford, from 1745 to 1779. He was

born Sept. 9, 1807, and graduated at Trinity College, Cambridge, in 1829, without, however, obtaining honours in either the Classical or Mathematical Tripos. He was soon afterwards ordained, and engaged himself upon country curacies. Amongst these was Hadleigh, where he resided during the year 1833 as Curate to the Rev. Hugh James Rose, from whose wise counsels he derived great benefit in the prosecution of his theological studies. It was not, however, as a scholar or divine, but as a poet that his name first became known. About the year 1837 or 1838, while holding the In-

And I have said enough to show that as a Royal residence, as possessing a noble Church, and a remarkable Rectory Tower; as connected, through men whom she either bred or nurtured, with the Reformation, the Rebellion, the Revolution, and the great Church movement of more modern times; with the translation of the Holy Bible, the compilation of the Prayer Book, and the publication of the English Polyglott; Hadleigh has strong claims upon the notice and respect of antiquaries.

I have only one further subject on which I desire to make a few remarks, even at the risk of appearing unmindful of an expression, which I have just let drop, for it is certainly a modern subject. We have all gained, I trust, some stronger feelings of charity to the poor from the examples of benevolence that have been presented; some holier attachment to that pure faith, in the assertion and defence of which, this parish has supplied both martyrs and confessors;* some greater reverence for that sacred house in which those martyrs and confessors worshipped, and to the decoration of which some of them gave freely of their wealth; but shall the last feeling—for I confine myself

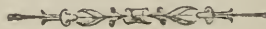
cumbency of Curdrige, a district in the extensive parish of Bishop's Waltham, Hants, he gave to the world two volumes of poems, written rather in the simple style of Wordsworth. These were respectively entitled, *Sabbation, Honor Neale and other Poems*, and *The Story of Justin Martyr*, and they were followed in succession by *Genoveva, Elegiac Poems*, and *Poems from Eastern Sources*. In 1841 he became Curate to the Rev. Samuel Wilberforce (now Bishop of Oxford) at Alverstoke, Hants; in 1845 he was promoted to the Vicarage of Itchen-stoke, in the same county; in 1845 and 1846 he was Hulsean Lecturer at Cambridge, and for a short time one of the Select Preachers; in 1856 he was popularly believed to have been nominated by Lord Palmerston to the Bishopric of Gloucester; but, for some still mysterious reasons, he did not receive the appointment, of which he was so worthy; but in the same year he was elevated, on the death of Dr. Buckland, to the Deanery of Westminster.

The chief works, however, which have gained for Dr. Trench a high reputation as a theologian and philologist, are the well-known *Notes on the Parables*; *Notes on the Miracles*; *St. Augustine's Exposition of the Sermon on the Mount with an Introductory Essay on St. Augustine as an Interpreter of Scripture*; *The Star of the Wise Men, A Commentary on the second chapter of St. Matthew*; *The Hulsean Lectures for 1845 and 6*; *Sacred Latin Poetry*; *The Study of Words*; *English Past and Present*; *The Lessons in Proverbs*; *Synonyms of the New Testament*; *On the Authorized Version of the New Testament in connection with some recent proposals for its revision*; and a *Select Glossary of English Words*. Dr. Trench married, in 1832, his cousin, the Hon. Frances Mary Trench, sister of the present Lord Ashtown, and has a numerous family.

* See Appendix E for an account of THOMAS ROSE.

especially to it—be allowed to bear no fruit? In visiting the Church you must have noticed that it is not in all respects in a fitting state; that funds are needed to carry out desirable improvements, such as may be effected without offence to any just religious scruples. Eleven hundred pounds have already been expended on the restoration of the Exterior, but your own eyes must have convinced you that we have only yet done half our work; that the Interior also needs to be restored. Let me plead with you, then, for aid in an endeavour to complete the task. Let me ask you, whether inhabitants of Hadleigh, or visitors, or members of this Institute, to assist us with donations, so that “the Holy and Beautiful House in which our fathers praised”* Him, may be rendered more worthy of its historical importance, and more meet than it is at present for the solemn and reverential worship of our fathers’ GOD.

* Isaiah lxx. 11.



APPENDIX A.

HADLEGHE.

Extenta manerij de Hadleghe facta ibidem die Jovis proxima ante festum Annunciacionis beate Marie anno regni regis Edwardi filij Regis Henrici xxxiiij. anno gracie m^o ccc. quinto coram Johanne le Doo, seneschallo, per manus Willelmi le Clerke de Falesham per sacramentum Willelmi le Hert de Hadleghe, Johannis Hitche, Thome le Gras, Johannis Brounyng de Hadleghe, Symonis le Fullere de eadem, Roberti de Wodestoke, Ricardi Fabri, Johannis filij Nicholai Brounyng, Willelmi Poer, Nicholai Makke, et Nicholai Brounyng, qui omnes Jurati dicunt quod Prior Ecclesie Christi Cantuariensis et Conventus eiusdem loci tenent manerium de Hadleghe in liberam puram et perpetuam elemosinam.

Mesuagium. Est ibidem unum mesuagium bene et raconabiliter edificatum et sufficit pro exitibus manerij. Et continet in se infra muros et fossata a via regia usque ad ripariam iiij. acras per estimacionem. Et valet herbagium inde per annum per estimacionem iiij. s. Et Curtilagium inde valet per annum xij. d. aliquandiu plus aliquandiu minus secundum quod appruatur. Et gardinum inde valet per annum vel in pomis, piris, et uvis vinearum, cum acciderint, iij. s. aliquandiu plus aliquandiu minus secundum quod appruatur.

Summa viij. s.

Columbare. Est ibidem unum Columbare et valet per annum si instaretur iij. s. aliquandiu plus aliquandiu minus.

Summa iij. s.

Sunt ibidem duo molendina, aquaticum unum, videlicet ad bladum molendinandum et aliud ad pannum fullandum. Et valent per annum ad dimittendum ix. li. vj. s. viij. d. Et piscaria in stagnis molendinorum valet per annum ij. s. aliquandiu plus aliquandiu minus.

Summa ix. li. viij. s. viij. d.

Boscus. Est ibidem quidam Boscus vocatus Bouhey: Et continet in se xvj. acras, et valet subboscus inde per annum iij. s. Et pastura inde valet per annum vj. d.; pannagium inde non extenditur quia tarde amputabatur.

Est eciam ibidem quidam alius Boscus, vocatus Edolvestone, et continet in se vij. acras et dimidium. Et valet subboscus inde per annum per estimacionem iij. s. Et pastura inde valet per annum per estimacionem vj. d.

Est eciam ibidem quidam tercius Boscus, vocatus Estleye, et continet vij. acras et dimidium. Et valet subboscus inde per annum ij. s. aliquandiu plus aliquandiu minus. De pan-nagio et nucis nichil, quia crescunt per loca pauca.

Est eciam ibidem quoddam Alnetum, vocatum Muchelfen, et continet vj. acras, et valet subboscus inde per annum iiij. s. Et pastura inde valet per annum viij. s.

Summa xx. s.

Terre in Domi-
nico.

Sunt ibidem de terra arabili in dominico in diversis campis ccc.xxvij. acras terre per minus cencum. Et valent per annum x.li. xvij. s. precio acre viij. d.

Summa x.li. xvij. s.

Et memorandum quod particula terre in isto manerio debet esse de longitudine xvj. pedes et dimidium. Et quelibet acra terre congrue potest seminari de ij. busellis et dimidio frumenti: de ij. busellis et dimidio silige; de ij. bussellis pisarum et fabarum: et de iiij busellis Avene; et iiij. busellis ordeï. Et quelibet caruca debet jungi de iiij. bovi-bus et iiij. affris. Et caruca potest communiter arari per diem j. acram terre ad minus.

Sunt ibidem de pratis falcabilibus in Corsfordemedewe iiij. acre et dimidia. Et valent per annum per estimacionem xvij. s. precio acre iiij. s. Sunt eciam in prato de Bentone iiij. acre et dimidia. Et valent per annum per estimacionem xiiij. s. precio acre iiij. s.

Summa xxxij. s.

Pastura Sepa-
rabilis cum
Fugera.

Est ibidem quedam pastura separabilis juxta manerium versus aquilonem et vocatur Tyefeld. Et continet in se iiij. acras et valet pastura inde per annum viij. s. precio acre ij. s. Et pastura apud le Herst valet per annum iiij. s. vj. d. Est eciam ibidem una pecia pasture que quondam fuit Nicholai de Lafham et valet per annum ij. s. Et una pecia pasture apud Bradefeldbroke. Et valet per annum vj. d. Et fugera apud Muchelfen valet per annum viij. d.

Summa xv. s. viij. d.

Pastura Com-
munis.

Sciendum quod dominus Prior est capitalis dominus com-munis pasture de Hadleghe; Et potest pasturare in eadem pastura cum eysiamto friscorum in campis et dominicorum domini tempore aperto iiij^{xx}. bidentum. Et valet pastura cuius-libet capitis per annum ij. d. et non plus, propter reprisam cibi Bercariis.

Summa xij. s. iiij. d.

Piscaria com-
munis.

Est ibidem quedam piscaria communis in Riparia de Had-leghe, ubi quilibet tenens habens terram, pratum seu pasturam, juxta ripariam potest piscari erga terram suam propriam sine perturbacione. Et dominus potest piscari per totam Ripariam preter in Riparia iuxta manerium domini de Topesfelde. Et valet piscaria inde per annum ad commodum domini per

estimacionem iij.s. aliquandiu plus aliquandiu minus secundum fortitudinem cursus aque in eadem Riparia.

Summa iij.s.

Fines et perquisita curie.

Est ibidem quedam curia de iij. septimanis in iij. septis de liberis tenentibus et Custumariis domini. Et valent fines et Perquisita inde per annum cum visu franciplegij lx. s. aliquandiu plus aliquandiu minus.

Summa lx. s.

libere tenentes

Summa summarum supradictarum, xxviij. li. ij.s. vij.d.

Dominus de Topisfeld tenet de domino quandam terram que vocatur Pynckencylond, reddendo inde per annum ad festum Rogacionum xiiij.d. o'.; ad festum sancti Petri ad vincula xiiij. d. o'.; et ad festum sancti Michaelis xvij.d. o'.; et debet sectam curie.

Summa iij s. x. d. obolum.

Tenentes terrarum de Gloucestresrelond, videlicet Ricardus atte Pond, Osbertus de Aldham, Dominus Aule de Topisfeld tenent quandam liberam terram vocatam Gloucestreslond reddendo inde per annum Ad festum sancti Andree xv. d.; Ad Pascha floridum xj. d.; Ad Rogaciones ij. s. v.d.; Ad festum Natalis sancti Johannis Baptiste ij. s. v. d.; Ad festum sancti Petri ad vincula ij. s. v. d.; et ad festum sancti Michaelis ij. s. x. d. Et debent sectam curie.

Summa xij. s. iij. d. ultra sectam.

Tenentes terrarum libere terre vocate Heestmanlond

Thomas Fynch, Ricardus Fauke tenent predictam terram, reddendo inde per annum ad festum sancti Andree ij. d.; ad Pascha floridum j. d. o'.; ad festum Rogacionum viij. d.; ad festum sancti Petri ad vincula viij. d.; et ad festum sancti Michaelis viij. d.; et debent tres adventus ad tres curias generales per annum. Summa ij. s. iij. d. obolum, ultra sectam.

Idem Thomas et Katharina Fynch tenent unum quarterium libere terre vocate Bonleyslond, reddendo inde per annum ad terminos predictos ij. s. Et faciunt sectam curie.

Summa ij. s.

Katherina Fynch tenet quandam terram libere, que vocatur Stublyngge, reddendo inde per annum ad festum sancti Andree, ij. d.

Summa ij. d.

Tenentes terrarum de God-dynggeffrelond.

Johannes de Lapham heredes Gylemyn, Johannes Brumynge junior, Robertus de Wodestoke, et Symon le Fullere tenent terram liberam vocatam Goddynggeffrelond, reddendo inde per annum ad Rogaciones xj. d.; ad festum sancti Petri ad Vincula xj. d.; Et ad festum sancti Michaelis xij. d.; et debet sectam curie.

Summa ij. s. x. d. ultra sectam.

Thomas Sugge tenet quoddam messuagium, quod quondam fuit Willelmi le Rede. Et debet inde per annum ad festum Rogacionum ij. d.; et ad festum sancti Petri ad vincula ij. d.;

Et ad festum sancti Michaelis ij. d. Et debet sectam Curie.
Summa vj. d. et sectam.

Alexander Eyri tenet j. cotagium vocatum Bundevelscote, reddendo inde per annum, ad festum Rogacionum ij. d.; et ad festum sancti Petri ad vincula ij. d.; et ad festum sancti Michaelis ij. d. pro omnibus servicijs.

Summa vj. d.

Tenentes terre de Knaptone-
lond. Dominus Robertus de Roydone, Ricardus atte Ponde, Ricardus Fauke, et Johannes frater eius tenent quandam terram vocatam Knaptonelond, reddendo inde per annum ad festum sancti Andree ix. d. o' ad festum Rogacionum x. d.; ad festum sancti Petri ad vincula x. d. pro omnibus servicijs.

Summa ij. s. v. d. ob. Edmundus Capellanus tenet terram vocatam Bugeliscroft, reddendo ad festum Rogacionum iiij. d.; ad festum sancti Petri ad vincula iiij. d.; ad festum sancti Michaelis iiij. d. pro omnibus servicijs.

Johannes de Kyrstone tenet unam peciam terre infra mesuagium suum, reddendo inde per annum ad festum sancti Michaelis, ij. d. o'.

Elyas Broun tenet quandam placeam terre abuttando super Hertescroft, reddendo inde per annum ad festum sancti Michaelis iiij. d.

Summa iiij. d.

Tenentes terrarum de Mil-
leres lond. Willelmus Syre tenet quandam terram libere, reddendo inde per annum ad festum sancti Andree ob. quadr.; ad Pascha floridum o'.; ad rogaciones viij. d.; ad festum sancti Petri ad vincula viij. d.; et ad festum sancti Michaelis. viij. d.; et debet sectam curie. Summa ij. s. j. d. q.

Johannes filius Nicholai Bunynge tenet quandam terram vocatam Terrieslond, reddendo inde ad festum sancti Andree ij. d. o' quadr. ad Pascha floridum j. d. o'. q'.; ad Rogaciones x. d. obolum; Ad advincula sancti Petri x. d. o'.; et ad festum sancti Michaelis x. d. obolum. Et debet sectam curie.

Summa iiij. s.

Tenentes terrarum de West-
feldlond. Nicholas Kacherel, et Nicholas le Clerke tenent dictam terram, reddendo inde ad Rogaciones iiij. d.; et ad vincula sancti Petri iiij. d.; et ad festum sancti Michaelis iiij. d.; et debent sectam curie.

Ricardus atte Pond, Johannes Coyse, Adam Tyceat, tenent quarterium unius terre libere, reddendo inde ad festum sancti Andree j. d. o'.; ad Pascha floridum o'.; ad Rogaciones iiij. d.; Ad advincula sancti Petri iiij. d.; ad festum sancti Michaelis iiij. d. Et debent sectam Curie. Summa xiiij. d.

Dominus Hugo le despensers tenet de domino unam peciam pasture in Hadleghe, reddendo inde per annum ad festum sancti Michaelis vj. d. Summa vj. d.

Tenentes terrarum del
Blakelond. Willelmus Poer, Matilda filia Johannis de Kirketone, Cristina, soror eius, Robertus de Wodestoke, et Thomas le Bars tenent unum quarterium unius terre vocate Blakelond, Red-

diendo inde ad festum sancti Andree j. d.; Ad Rogaciones viij. d.; Ad festum sancti Petri ad vincula viij. d. Et ad festum sancti Michaelis viij. d. pro omnibus servicijs.

Summa ij. s. j. d.

Hugo de Wetherisfeld, Capellanus, tenet de domino quoddam tenementum vocatum Heyronslond, Reddendo inde ad Rogaciones xx. d.; Ad festum sancti Petri ad vincula. xx. d.; Ad festum sancti Michaelis xx d. Et debet sectam curie.

Summa v. s.

Johannes Poer et Wilhelmus Poer tenent quarterium unius terre vocate Hertescroft, Reddendo ad festum sancti Johannis baptiste viij. d.

Summa viij. d.

Adam de Hethedone tenet de domino quendam terram vocatam Nethamlond, Reddendo inde per annum ad festum sancti Johannis Baptiste vj. d. Summa vj. d.

Ricardus Muffel tenet de domino quartam partem unius terre vocatam Muffeleslond, Reddendo inde ad Rogaciones v. d.; Ad festum sancti Petri ad vincula v. d.; Ad festum sancti Michaelis vj. d. Et debet iij. sectas ad Curiam generalem.

Summa xvj. d. ultra sectam.

Johannes de Wygenhale, Adam de Geddyngge tenent de domino dictam terram, Reddendo inde per annum ad festum sancti Andree xij. d.; ad Pascha floridum xj. d.; Ad Rogaciones ij. s. j. d.; Ad festum sancti Johannis Baptiste iij. d.; Ad advincula sancti Petri ij. s. j. d.; Ad festum sancti Michaelis ij. s. j. d. Et facient sectam curie. Summa viij. s. vj. d.

Tenentes terrarum de Edrichesfre lond.

Johannes Basset & Murre tenent de domino Baddesaker, Reddendo ad Rogaciones j. d. obolum.; Ad advincula sancti Petri j. d. o'.; ad festum sancti Michaelis j. d. Summa iij. d.

Johannes de Wygenhale & Adam de Geddyngge tenent de domino quendam terram vocatam Leoneslond, Reddendo inde ad Rogaciones iij. d.; Ad ad vincula sancti Petri, et ad festum sancti Michaelis iij. d. Et debet sectam Curie.

Summa viij. d.

Adam Sleve, Arnulphus Mustarder, Osbertus de Aldham, Robertus Lytle tenent Togeleslond, Reddendo inde per annum ad festum sancti Andree j. d. ob.; Ad Pascha floridum j. d. obolum; Ad Rogaciones iij. d.; Ad festum sancti Johannis Baptiste vj. d.; Ad ad vincula sancti Petri iij. d.; Ad festum sancti Michaelis iij. d. Et debent sectam curie.

Tenentes terrarum de Togeleslond.

Summa xxj. d.

Ricardus atte Pond tenet unum quarterium terre vocate Hevedeslond, Reddendo ad Rogaciones x. d.; Ad ad vincula sancti Petri. x. d.; Et ad festum sancti Michaelis. x. d. Et debet sectam Curie.

Summa ij. s. vj. d.

Johannes de Wygenhale, Clarice uxor Wilhelmi le Heldere et heredes parvi Ricardi, tenent quendam terram liberam vocatam Mastildeslond. Et debent ad festum sancti Andree. iij. d.

Tenentes de Mastildeslond.

quadrantem; ad Pascha floridum. obolum.; Ad Rogaciones iij. d. obolum. Ad festum sancti Petri ad vincula iij. d. obolum. Et ad festum sancti Michaelis iij. Et debent sectam curie.

Summa xiiij. d. o'. q'.

Osbertus de Aldham, Johannes de Lafham, et Vincencius le Fullere, tenent Bickeslond, Reddendo ad festum sancti Andree ij. d. o'. q'.; Et ad Pascha floridum. ij. d. q'.; Ad Rogaciones xj. d. Et ad festum sancti Petri advincula xj. d. Et ad festum sancti Michaelis. x. d. Et debent sectam curie.

Summa iij. s. j. d.

Tenentes terrarum de Waterlond. Osbertus de Aldham, Johannes de Wygenhall, Adam de Geddinge tenent quendam terram vocatam Waterlond, Reddendo ad Rogaciones iij. d.; Ad festum sancti Petri Advincula iij. d. Et ad festum sancti Michaelis iij. d. Et debent sectam curie.

Summa ix. d.

Tenentes terrarum Rickebrokkefeld. Osbertus de Aldham, Robertus de Lafham, Adam et Thomas filij Johannis Makke, et Alicia Makke, tenent istam terram, Reddendo inde ad festum sancti Andree obolum; Ad Rogaciones iiij. d.; Ad advincula sancti Petri iiij. d. Et ad festum sancti Michaelis iiij. d. Et debent sectam curie.

Summa xij. d. ob.

Tenentes terrarum del Crosland. Wilhelmus atte Cros, Symon Prentyz tenent quarterium unius terre vocate Crosland; Reddendo ad Rogaciones. xx. d.; Ad Natale sancti Johannis Baptiste xij. d.; Ad advincula sancti Petri xx. d.; Ad festum sancti Michaelis xx. d.; Ad Natale Domini. xijd. Et ij. gallinas. Et pro quadam domo ad idem festum iiij. d. Et debent sectam curie.

Summa vij. s. iiij. d. cum gallinis.

Wilhelmus Fyport tenet de domino unam peciam pasture juxta Curiam suam, Reddendo inde ad festum sancti Michaelis

Summa ij. d. ij. d. pro omnibus servicijs.

Tenentes terrarum de Nelleslond de Corham. Thomas le Gras, Johannes Poer, Adam Makke, Thomas Makke, tenent istam terram que est quarterium unius terre, Reddendo ad festum sancti Andree j. d.; Ad Rogaciones vij. d.; Ad Natale sancti Johannis Baptiste vij. d.; Ad advincula sancti Petri vij. d. Et ad festum sancti Michaelis vj. d. Et debent sectam curie.

Summa ij. s. iiij. d.

Tenentes terrarum de Pertrickeslond. Alexander Pertrich, Wilhelmus Chapman, Thomas le Gras, tenent istem terram pro uno quarterio terre, Reddendo ad Rogaciones x. d.; Ad advincula sancti Petri x. d. Et ad festum sancti Michaelis x. d. Et debent sectam curie. ij. s. vj. d.

Hugo de Wetherisfeld, Capellanus, tenet de domino quendam terram vocatam Bekkenaker, Reddendo ad festum sancti Johannis Baptiste xiiij. d.

Summa xiiij. d.

Tenentes terrarum de Dareslond Ricardus Faber, et Johannes In the lane, Nicholas Katcherel, et Johannes de Lafham, tenent istam terram de domino pro uno quarterio, Reddendo inde ad Rogaciones iij. d.; Ad advincula sancti Petri iij. d.; Ad festum sancti Michaelis iij. d. Et debent sectam curie. Summa x. d.

Rogerus del Bushe tenet de domino unum mariscum continentem dimidiam acram apud Lafhamfen, Reddendo ad festum sancti Michaelis vj. d.

Summa vj. d.

Tenentes terrarum de Corsfordeslond Wilhelmus de Denmardestone, et Thomas de Kokefeld tenent de domino quendam terram integram vocatam Corsfordeslond, Reddendo ad festum sancti Andree xj. d.; Ad Pascha floridum x. d. Et arabunt et herciabunt dimidiam acram terre in hyeme ad siligam et eciam dimidiam acram terre tempore seminis ordeï sine cibo domini vel dabunt pro arura et herciatura vj. d.; et aliquandiu plus secundum verum valorem operis. Et facient sectam curie.

Summa ij. s. iij. d. cum arura.

Tenentes terrarum de Prestebriggelond Johannes de Lafham, et Wilhelmus de Denmardestone tenent de domino Prestisbriggelond, Reddendo inde ad festum sancti Michaelis iij. d. Et ad Rogaciones iij. d. Et ad festum sancti Petri Advincula iij. d. Et ad Pascha floridum ij. d. o. q. Et ad festum sancti Andree ij. d. o. q. Et arabunt et herciabunt unam rodam terre in yeme; et j. rodam in quadregesima sine cibo domini vel dabunt pro arura et herciatura iij. d. aliquandiu plus aliquandiu minus secundum quod conveniat cum serviente. Et faciet sectam curie.

Summa iij. s. iij. d. cum arura.

Tenentes terrarum de Longecroft. Thomas le Bars, et Wilhelmus le Chapman tenent de domino quinque acras terre que vocantur Longecroft, Reddendo inde ad festum sancti Andree j. d. o.; Ad Pascha floridum j. d. Et ad festum Rogacionum viij. d. Et ad festum sancti Petri advincula viij. d. Et ad festum sancti Michaelis viij. d. Et debet invenire unum equum ad herciandum; Et invenient unum hominem ad metendum ad unum Bederipe frumenti, ad cibum domini. Et debent sectam curie.

Summa ij. s. ij. d. ob.

Summa Redditus assise libere tenencium de termino sancti Andree per annum v. s. ix. d. o. q.

Summa Redditus assise eorundem de termino Pascha floridi per annum iij. s. vj. d. q.

Summa Redditus assise eorundem de termino Rogacionum per annum xxij. s. j. d.

Summa Redditus assise eorundem de termino sancti Johannis Baptiste per annum vij. s. j. d.

Summa Redditus assise eorundem de termino sancti Petri advincula per annum xxij. s. j. d. ob.

Summa Redditus assise eorundem de termino sancti Michaelis per annum xxij. s. vj. d. a.

Summa Redditus assise eorundem termino Natalis Domini per annum..... xvj. d. et ij. gallinas.

Summa tocius Redditus assise libere tenencium per annum iiij. li. v. s. vj. d. Et ij. gallinas.

Custumarij.

Tenentes terrarum de Nicholeslond et herberdarium de Aldham,

Rogerus de Aldham, Osbertus de Aldham, Nicholas de Aldham, Nicholas le Clerke, Robertus de Wodestoke, et Johannes de Lafham tenent in dominico et servicio de domino Priori quendam terram vocatam Aldhamlond, Reddendo inde per annum ad Rogaciones v. s. o'.; Ad festum sancti Petri advincula v. s. o'.; Ad festum sancti Michaelis v. s. o'. Et de langabulo ad idem tempus xv. d. Et ad festum sancti Johannis Baptiste xij. d. Item pro terra quondam Normanni ad idem tempus xij. d. Et de terra sevanni ad idem tempus xj. d. o'. Et de terra molendinaria de Aldham viij. d. ad idem tempus; Et de quadam domo ad idem tempus iiij. d. Et ad festum sancti Andree apostoli de terra Ilecock j. d. Et de plena terra predicta de Aldhamlond que est terra operaria ad idem tempus j. d. Et redditus ad poundsilver ad eundem terminum xij. d. o'. Et ad Pascha floridum xij. d. o'. Et debent arare ij. acras terre in yeme quarum ij. acre ad frumentum quas quidem debent seminare et semen ejusdem ad granarium domini cum equo et sacco proprio querere. Et dimidia acra terre debet esse de siliga quam quidem debet herciari et dominus debet querere semen ad granarium et eandem seminare. Alia dimidia acra terre ex predictis tribus acris debet warectari ad ordeum contra Natale Domini; Et debent arrare ij. acras terre domini ad seysonam avene in quadrigesima; Et eam debent seminare herciare, et querere semen ad granarium; Et debent arare unam acram terre ad ordeum cum caruca sua, unde debent querere semen ad granarium domini pro dimidiam acram et eam seminare et herciare. Et pro dimidia alia acra terre dominus debet querere semen et seminare et tenens herciare. Et valet arura et herciatura cujuslibet acre per estimacionem vj. d. aliquandiu plus secundum quod appruatur per servientem; Et debet herciare cum hercia sua infra Natale domini et Purificacionem beate Marie per dimidiam diem usque ad nonam sine cibo domini, cum omnibus custumariis ville quantum una de caruca domini araverit infra dictum tempus. Et si non herciaverit nichil dabit tamen valet per extantum ad commodum domini si capiatur j. d. Et si dominus infra idem tempus nichil araverit nichil herciabunt, nec aliquid pro herciatura dabunt. Et debent vij. opera que vocantur gavelfed de quibus v. opera debent fieri inter festum sancti Michaelis, et Natale Domini; Et ij. opera inter festum Natale Domini, et Pentecostam sine cibo Domini; Et si non operaverit dabunt pro quolibet opere j. d.; Et sciendum quod ex

Sciendum.

istis vij. operibus potest dominus triturare si voluerit ij. quarteria frumenti vel ij. quarteria silige, Et de pisis vel ordeo iiij. quarteria et de avene de quolibet opere vij. bussellos et dimidium, Et debet operare infra Pentecostam et festum sancti Petri advincula qualibet septimana v. opera per diem integrum sine cibo domini nisi festo impediatur, vel curia tenta fuerit excepto die Veneris in quo die non debent operare nisi per dimidium diem; Et valet quodlibet opus infra tempus predictum j. obolum. Et debet spargere levare et tassare finum in pratis postquam dominus cum falcaverit, et allocaverit eis in operibus suis. Et debent metere in autumpno iiij. acras terre videlicet de frumento, siliga, avene et ordeo de quolibet j. acram bladi sine cibo domini; Et valet messio cujuslibet acre per estimacionem iiij. d. metent eciam in autumpno per ij. homines ad procuracionem avene per diem integrum ad cibum domini ad nonam. Et habebunt ij. panes quorum unus de frumento et alius de silige unde de quarterio debent fieri xxxij. panes. Et habebunt morterellum et potagium simul cum alijs de homagio metentibus, que valent vij. d. Et predicti duo homines habebunt vj. alleces precio oboli et caseam. Et sciendum quod tota procuracio avene habebit centum alleces & dimidium precio centene vj. d. Et habebunt caseam precio x. d. et aquam ad bibendam. Metent eciam in autumpno ad procuracionem frumenti per ij. homines ut supra et habebunt panem potagium et morterellum alleces & caseam ut supra. Et insuper habebunt cervisiam vel ciseram ad valorem xij. d. Metent eciam in autumpno per j. hominem ad terciam procuracionem ad cibum domini ut supra cum necesse fuerit nec extenditur propter reprisam cibi. Et si per predictas tres procuraciones non metantur totum bladum domini tunc debent metere j. rodum bladi ad custum proprium sine precio & sine cibo. Et debent cariare bladum domini cum carecta sua in autumpno per iiij. dietas sine cibo domini pro qualibet plena terra operabili pretio operis j. d. o'; Et debent invenire ij. homines ad stipulam colligendam per dimidium diem usque ad nonam sine precio et sine cibo et allecis in operibus suis. Et cariabunt fima domini in manerio quam diu fuerint carienda cum carecta sua. Et habebunt cibum suum videlicet panem ut supra, et vj. alleces precio o.' et caseam precio ut supra; Et si non cariant nichil habebunt; Et nichil valet per extenta propter reprisam cibi; Et debent averare et cariare bladum domini apud Cattiwade ad pondera dimidii quarterii frumenti et allocare eis pro iiij. operibus; Et dabit merchet ut prius. Et faciet sectam curie.

Sciendum.

Tenentes terrarum de Gerardeslond.

Ricardus Wulf, Emma Mareschal, Nicholas Brunyng, Henricus Mareschal, Johannes Brounyng, junior, Johannes filius Nicholai Brunyng Johannes Fauke, et Thomas Mori,

tenent unam acram integram vocatam Gerardeslond, Reddendo inde per annum ad festum sancti Andree vj. d. o.'; Ad Pascha floridum v. d. ob.; Ad Natale sancti Johannis Baptiste ix. d.; Ad festum sancti Michaelis x. d. Et debent arare cum caruca sua in duabus seysonis vj. acras terre domini sine cibo, vel dabunt pro qualibet acra vj. d. ut supra et aliquandiu plus. Et herciabunt dictam terram quocieseunque fuerit herciandam. Et seminabunt dictam terram et querent semen ad grangiam domini ut supra. Et operabunt inter festum sancti Michaelis et pentecosta vij opera sine cibo. Et si non operaverint, dabunt pro quolibet opere j. d. Et debent inter Pentecostam et gulas Augusti qualibet septimana si sit integra, v. opera sine cibo, precium operis o'. Et debent levare et tassare fenum postquam domini prata fuerint falcata et allocata in operibus suis. Et debent metere iiij. acras terre in autumpno sine cibo domini ut predictum est. Et debet invenire duos homines ad unam procuracionem frumenti, et ad unam procuracionem avene ad cibum domini ut predictum est. Et si necesse fuerit ad terciam procuracionem inveniet j. hominem ut supra. Et si per predictas procuraciones non metatur totum bladum domini tunc debet unam rodam ad custum proprium. Et cariabunt bladum domini sicut pertinet ad quantitatem terre sue sine cibo. Invenient ij. homines ad stipulam colligendam ut predictum est. Et cariabunt fima, et habebunt cibum ut predictum est. Et dabunt merchet. Et facient sectam curie.

Tenentes terrarum del Husbundeslond.

Henricus le Mareschal, Robertus le Mareschal, Alexander Fyri, Johannes Chapman, et Clarote Basset, tenent terram vocatam Husbundeslond, Reddendo inde ad festum sancti Andree vj. d. o.'; Ad Pascha floridum v. d. o.'; Ad Natale sancti Johannis Baptiste v. d. o.'; Ad festum sancti Michaelis de landgabulo x. d. Et debet in arura, herciatura, carriagio, et in omnibus aliis servicijs ut terra Gerardi. Et dabit merchet. Et faciet sectam curie.

Tenentes terrarum del Hillond.

Paganus Attehil, Osbertus de Aldham, Wilhelmus Attehil, tenent plenam terram vocatam le Hillond, Reddendo inde per annum ad festum sancti Andree vj. d. o.'; Ad Pascha floridum v. d. o.'; Ad Natale sancti Johannis Baptiste v. d. Et ad festum sancti Michaelis de landgabulo x. d. Et debet in arura, herciatura, cariagio, messionibus, et omnibus aliis serviciis ut terra dicti Gerardi. Et dabit merchet. Et faciet sectam curie.

Tenentes terre de Pichteslond.

Amicia uxor Ricardi le Lytle, heredis Johannis Eadrich, Johannes de Wygenhale, Adam de Coddynge, et Jacobus atte Fen, tenent dimidiam acram vocatam Pichteslond, Reddendo inde ad festum sancti Michaelis de landgabulo v. d.; Ad festum sancti Andree de redditu iiij. d. q.'; Ad Pascha floridum ij. d. o.'; Ad Natale sancti Johannis Baptiste j. d. Et

debet de arura, herciatura, cariagio, et omnibus aliis servicijs medietatem ut terra dicti Gerardi. Et dabit merchet. Et faciet sectam curie.

Tenentes terrarum del Redeslond. Thomas Sugge, Wilhelmus le Rede, Ricardus filius Bartholomei le millere, Walterus le Fullere, Rogerus Mayner, et Alicia de Badlee, et Avicia le Lytle, tenent quendam terram vocatam le Redeslond; Reddendo inde per annum ad festum sancti Andree vj. d. o.'; Ad Pascha floridum v. d. o.'; Ad Natale sancti Johannis Baptiste v. d. Et de Landgabulo v. d. Et debet in arura, herciatura, et omnibus aliis servicijs in terra dicti Gerardi. Et dabit merchet. Et faciet sectam curie.

Tenentes terrarum de Warengerslond. Johannes de Aldham tenet dimidiam acram vocatam Warengerslond, Reddendo ad festum sancti Andree iij. d. q.'; Ad Pascha floridum iij. d. o.' q.'; Ad festum sancti Johannis Baptiste ij. s. o.'; Ad festum sancti Michaelis de landgabulo v. d. Et debet in aratura, herciatura, et omnibus aliis servicijs medietatem ut terra dicti Gerardi. Et dabit merchet. Et faciet sectam curie.

Tenentes terrarum de Pillecokdune. Wilhelmus Hert, Johannes de Pillecokdune, Wilhelmus de Bentone, Adam de Dentone, Johannes Coyfe, Jacobus atte Fen, Rogerus atte Buske, et Johannes de Lafham, tenent quandam terram vocatam Pillecokdune, Reddendo inde per annum, ad festum sancti Andree vj. d. o.'; Ad Pascha floridum v. d. o.'; Ad festum sancti Johannis Baptiste v. d. o.'; Ad festum sancti Michaelis de landgabulo x. d. Et debet in aratura, herciatura, cariagio, et in omnibus alijs servicijs ut terra dicti Gerardi. Et dabit merchet. Et debet sectam curie.

Tenentes terrarum de Basilieslonde. Adam Ticeat, Johannes Ticeat, Wilhelmus de Bentone, Johannes Coyfe, Johannes Pyleoke, Walterus Leggy, tenent dimidiam terram vocatam Basilieslonde, Reddendo inde per annum, Ad festum sancti Andree iij. d. o.' q.'; Ad Pascha floridum ij. d. o.' q.'; Ad Natale sancti Johannis Baptiste ij. d. o.' q.'; Ad festum sancti Michaelis de landgabulo v. d. Et in aratura, herciatura, et in omnibus aliis servicijs medietatem ut terra dicti Gerardi. Et dabit merchet. Et faciet sectam curie.

Tenentes terrarum de terris Custumarijs vocatis:—Gloucesterslond. Heredes de Topisfeld, Osbertus de Aldham, et Rogerus de Aldham, tenent quendam terram Custumariam vocatam Gloucesterslond, Reddendo inde ad festum sancti Andree vj. d. o.'; Ad Pascha floridum v. d. o.'; Et ad festum sancti Johannis Baptiste v. d. o.'; Et ad festum sancti Michaelis de landgabulo x. d. Et debent omnia servicia ut terra dicti Gerardi. Et dabunt merchet. Et facient sectam curie.

Tenentes terrarum de Bouheyeslond. Thomas Fynch, et Katerina Fynch, tenent dimidiam terram Custumariam vocatam Bouheyeslond, Reddendo inde ad festum sancti Andree iij. d. q.'; Ad Pascha floridum ij. d. o.' q.'; Ad Rogaciones xvij. d.; Ad festum sancti Johannis Baptiste j. d.; Ad advincula xvj. d.; Ad festum sancti Michaelis xvj. d.

Et de landgabulo v. d. Et in omnibus aliis servicijs facient medietatem ut terra dicti Gerardi; et dabuntmerchet. Et facient sectam curie.

Tenentes terrarum de Goddyngeslond.

Johannes de Lapham, heredes Gylemin, Johannes Brunyng junior, Symon le Fullere, Nicholas filius Thome, Beatrix de Burgh, Nicholas Brunyng, Johannes filius Nicholai Brunyng, Johannes Basset, Adam frater ejus, Johannes Basset junior, Johannes Sleve, Johannes Chapman, Alexander Chapman, Thomas le Fullere, Isabella filia Petri le Clerke, Notekyn soror ejus, Robertus de Wodestoke, Henricus Mareschal, Nicholas Rythold, et Ricardus le Wulf, tenent quendam terram custumariam vocatam Godyngeslond, Reddendo inde per annum ad festum sancti Andree vj. d. o.'; Ad Pascha floridum v. d. o.'; Ad Natale sancti Johannis Baptiste v. d. o.'; Ad festum sancti Michaelis de landgabulo x. d. Et debent in aratura, herciatura, et omnibus alijs servicijs ut terra Gerardi. Et dabunt merchet. Et facient sectam curie.

Tenentes terrarum de Stonislond.

Elyas Ruge, Agnes Persone, Johannes de Burg, Johannes Devile, Ricardus le Barkere de Esteham, Ricardus le Barkere de Hadlee, Hamo atto Stones, et Thomas Richer, tenent terram integram vocatam Stonislond, Reddendo inde per annum, ad festum sancti Andree vj. d. o.'; Ad Pascha floridum v. d. o.' Et de landgabulo ad festum sancti Michaelis x. d. Et debent in aratura, herciatura, et omnibus aliis servicijs ut terra predicti Gerardi. Et dabunt merchet. Et facient sectam curie.

Tenentes terrarum de Clerikeslond.

Thomas filius Elye le Clerke, Duce uxor quondam Elye le Hewe, Cristina atte Medewe, Wilhelmus Syre, Johannes Poer, tenent terram integram vocatam Clerkislond, Reddendo inde ad festum sancti Andree vj. d. o.'; Ad Pascha floridum v. d. o.'; Ad Natale sancti Johannis Baptiste x. d. Et ad festum sancti Michaelis de landgabulo x. d. Et in aratura, herciatura, et omnibus aliis servicijs ut terra Gerardi predicti. Et dabunt merchet. Et facient sectam curie.

Tenentes terrarum de Papsieslond.

Johannes le Deyvile, Johannes de Lapham, Gilbertus Lyteman, Ricardus le Barkere de Hadlee, Galfridus Merle, Duce le Hewe, tenent terram integram vocatam Papsieslond, Reddendo inde ad festum sancti Andree vj. d. o.'; Ad Pascha floridum v. d. o.'; Ad Natale sancti Johannis Baptiste v. d. o.' Et ad festum sancti Michaelis de landgabulo x. d. Et in aratura, herciatura, cariagio, et omnibus aliis servicijs ut terra dicti Gerardi. Et dabunt merchet. Et facient sectam curie.

Tenentes terrarum de Bruneslond.

Elyas Brun, Ricardus le Bars, Thomas le Bars, Galfridus Albry, Nicholas Garleberd, Ricardus Brun, Wilhelmus Chapman de Leyham, Elyas filius Johannis Brun, Ricardus frater ejus, Wilhelmus frater ejusdem Ricardi, tenent terram integram vocatam Bruneslond, Reddendo inde ad festum sancti Andree vj. d. o.'; Ad Pascha floridum v. d. o.'; Ad Natale sancti Johannis Baptiste vj. d. Et ad festum sancti Michaelis

de landgabulo x. d. Et debent in arura, herciatura, et omnibus aliis ut terra predicti Gerardi. Et dabit merchet. Et faciet sectam curie.

Tenentes terrarum de Chapmanneslond de Carham. Wilhelmus Poer, Gilbertus Chapman, Ricardus Kyl tenent dimidiam acram vocatam Chapmanneslond de Carham: reddendo ad festum sancti Andree iij. d. q'.; ad Pascha floridum ij. d. o'. q'.; ad festum sancti Johannis Baptiste ij. d. o'.; ad festum sancti Michaelis de landgabulo v. d. Et debent in arura, herciatura, cariago, et omnibus aliis servicijs, consuetudinibus medietatem ut terra dicti Gerardi. Et dabunt merchet. Et facient sectam curie.

Tenentes terrarum de Basseslond de Carham. Thomas le Bars, Ricardus le Bars, Wilhelmus Chapman, Sevoca Brun, tenent terram integram que vocatur Basseslond de Carham: reddendo ad festum sancti Andree vj. d. o'.; ad Pascha floridum v. d. o'.; ad Natale sancti Johannis Baptiste vij. d. o'.; et ad festum sancti Michaelis de landgabulo x. d. Et debent in aratura, herciatura, et omnibus aliis servicijs ut terra dicti Gerardi. Et dabit merchet. Et faciet sectam curie.

Tenentes terrarum de Loppedenclond. Ricardus Gyle, Wilhelmus Poer, Adam Altheword, Warrenus de Biltestone, Rogerus le Dykestre, Matilda Samuel, tenent in dominico, et servicio unam terram integram vocatam Loppedenclond: reddendo inde ad festum sancti Andree vj. d. o'.; ad Pascha floridum v. d. o'.; ad Natale sancti Johannis Baptiste viij. d. o'.; ad festum sancti Michaelis de landgabulo x. d.; et debent in aratura, herciatura, et aliis operibus ut terra dicti Gerardi. Et dabunt merchet. Et facient sectam curie.

Tenentes terrarum de Hycheslond. Johannes Hycche, Ricardus Faber, Hugo Wetherisfeld, capellanus, Wilhelmus Samuel, Matilda Samuel, Thomas Sugge, Rogerus le Millere, Thomas le Millere, Johannes Poer, et Elyas Brun, tenent terram integram que vocatur Hycheslond: reddendo inde ad festum sancti Andree vj. d. o'.; ad Pascha floridum v. d. o'. q'.; et ad festum sancti Michaelis de landgabulo x. d. Et debent omnia alia servicia ut terra dicti Gerardi. Et dabunt merchet. Et facient sectam curie.

Tenentes terrarum de Rusteslond. Ricardus Inthelane, Johannes frater ejus, Thomas Sugge, Robertus Moncke, Ricardus le Barkere, Nicholas Clericus, Symon Prentiz, Thomas le Barkere, Johannes Bere, Duce le Hewe, Cristina filia Elye le Webbe, tenent dimidiam terram vocatam Rusteslond: reddendo inde ad festum sancti Andree iij. d. q'.; ad pascha floridum ij. d. o'. q'.; ad Natale sancti Johannes Baptiste iij. d.; ad festum sancti Michaelis de landgabulo v. d.; et in aratura, herciatura, et in omnibus aliis servicijs medietatem ut terra Gerardi. Et dabunt merchet. Et facient sectam curie.

Tenentes terrarum de Neilleslond. Thomas le Bars, Augustinus Brun, Ricardus Hakun, Cristina le Webbe, Symon le Dykestre, tenent terram dimidiam que vocatur Neilleslond: reddendo inde per annum, ad festum sancti Andree iij. d. q'.; ad pascha floridum ij. d. o'. q'.; ad

Natale sancti Johannis Baptiste v. d. o'. q'.; et de landgabulo ad festum sancti Michaelis v. d.; et debent in arura, herciatura, et in omnibus aliis consuetudinibus medietatem ut terra Gerardi. Et dabit merchet. Et faciet sectam curie.

Tenentes terrarum de Briggeslond. Prior Ecclesie Christi Cantuarensis, Symon le Dykstere, Thomas Sugge, Augustinus Brun, Ricardus Faber, Thomas le Bars, Nicholaus Garleberd, et Adam Althewerd, tenent terram integram vocatam Briggeslond: reddendo inde per annum ad festum sancti Andree vj. d. o'.; ad Pascha floridum v. d. o'.; ad Rogaciones iiij. d.; ad Natale sancti Johannis Baptiste v. d. o'. q'.; ad advincula sancti Petri iiij. d.; ad festum sancti Michaelis iiij. d. Et de landgabulo ad idem tempus x. d. Et debent in arura, herciatura, et omnibus aliis servicijs ut terra predicti Gerardi. Et dabit merchet. Et faciet sectam curie.

Memorandum. Et memorandum quod quidam Osbertus Dore tempore Johannis Allynbyri, senescalli cepit ad firmam de predicto senescallo ad terminum vite sue de dominica terra Aule domini Prioris in Hadleghe quintam partem terre quondam Johannis atte Brigge que continet per estimacionem vij. acras terre cum messuagio sine assensu dicti domini Prioris, et Conventus; ad redditus inde per annum eisdem Priori et Conventui vij. s. Et predictus Osbertus vendidit inde cuidam Symoni le Dikestere mesuagium illud quo nunc residet ad tenendum de eo et heredibus suis; vendidit eciam inde cuidam Thome Sugge, quoddam mesuagium ad tenendum de eo et heredibus suis in feodo unde provisos est ad loquendum cum domino priore vero inde remedium adquirat.

Tenentes terrarum de Edricheslond in Corham. Nicholas Garleberd, Johannes de Wygenhale, Adam de Geddinge, Adam de Altheword, Ricardus Gyle, et Thomas le Bars, tenent quendam plenam terram vocatam Edricheslond de Corham: reddendo inde per annum, ad festum sancti Andree vj. d. o'.; ad Pascha floridum v. d. o'.; ad festum sancti Johannis Baptiste v. d. Et ad festum sancti Michaelis de landgabulo x. d. Et debent in omnibus aliis servicijs et consuetudinibus ut terra dicti Gerardi. Et dabunt merchet. Et facient sectam curie.

Tenentes terrarum de Pykepeselond. Alexander Pykepese, tenet j. quarterium terre que vocatur Pykepeselond: reddendo inde ad festum sancti Andree j. d.; ad Rogaciones iiij. d.; ad Natale sancti Johannis Baptiste iiij. d.; ad advincula sancti Petri iiij. d.; ad festum sancti Michaelis ij. d. Et debet herciare cum aliis Custumariis ville, quantum caruce domini araverint inter festum Natale Domini, et purificationis beate Marie. Et si non herciaverit nichil dabit. Et debet invenire j. hominem in autumpno ad metendum pro j. diem ad cibum domini; videlicet ad j. bede-repe. Et si non metetur nichil dabit. Et dabit merchet. Et faciet iiij. sectas curie generalis.

Tenentes terrarum de Bassetslond. Wilhelmus Poer, Johannes frater ejus, Matilda filia Johannis de Kirketone, et Cristina soror ejus, et Rogerus de Kirketone, tenent j. quarterium terre que vocatur Bassetslond: reddendo ad festum sancti Andree j. d. q'.; ad Rogaciones v. d.; ad Natale sancti Johannis Baptiste j. d.; ad festum sancti Petri advincula v. d.; ad festum sancti Michaelis de landgabulo v. d. Et debent herciare cum aliis custumariis ut supra. Et metere ad j. bedrepe ad cibum domini ut supra. Et dabunt merchet. Et facient sectam curie.

Tenentes terrarum de Skippeslond. Adam Skyp, Paganus Skyp, Alexander Pikkepese, tenent j. quarterium terre vocate Skypeslond: reddendo inde ad festum sancti Andree j. d.; ad Rogacions xiiij. d.; ad Natale sancti Johannis Baptiste j. d.; ad festum sancti Petri advincula xiiij. d. o'. Et ad festum sancti Michaelis xiiij. d. Et herciabunt cum aliis Custumarijs ut supra. Et invenient unum hominem ad j. bedrepe ad cib m domini ut supra. Et dabunt merchet. Et facient sectam curie.

Tenentes terrarum de Croteslond. Dyonisius Kil, Elyas Turnevile, Wilhelmus Poer, Rogerus de Kirketone, tenent j. quarterium terre vocate Croteslond: reddendo ad festum sancti Andree j. d.; ad Rogaciones iij. d.; ad Natale sancti Johannis Baptiste j. d.; ad festum sancti Petri advincula iij. d. Et ad festum sancti Michaelis iij. d. Et debent herciare ut supra. Et dabunt merchet. Et facient sectam curie.

Tenentes de Bentonelond. Adam filius Roberti de Bentone, Wilhelmus frater ejus, Cristiana Legy, Alicia Pakkenot, Bartholomeus Greygos, Ricardus le Reve, Hugo de Bentone, Alicia de Badelee, Johannes de Aldham, heredes Hugonis de Bentone, tenent quendam terram vocatam Bentonelond: reddendo inde ad festum sancti Andree iij. d. q'.; ad Pascha floridum ij. d. o'. q'.; ad Rogaciones xx. d.; ad Natale sancti Johannis Baptiste iij. d. o'.; ad festum sancti Petri advincula xx. d. Et ad festum sancti Michaelis xx. d. Et debet invenire j. hominem ad j. procuracionem frumenti metendi ad cibum domini ut supra. Et debet herciare cum alijs custumarijs ut supra. Et dabunt merchet. Et facient sectam curie.

Tenentes terrarum de Cuntrelond. Symon le Fullere, Thomas Crench, Robertus Markeday, Robertus Rynild, Dyonisius Rynild, tenent le Cuntrelond: reddendo ad festum sancti Andree iij. d. o'. q'.; ad Pascha floridum iij. d.; ad Rogaciones xv. d.; ad festum sancti Johannis Baptiste ij. d.; ad festum sancti Petri ad vincula xv. d.; ad festum sancti Michaelis xv. d.; et debent arare dimidiam acram terre in hyeme cum caruca sua, et eam herciare precio operis iij. d.; aliquandiu plus. Et dabunt merchet. Et facient sectam curie.

Summa totalis Reddituum Custumariorum supradictorum iij. li. xj. s. iiij. d. q'.

Memorandum quod dominus Prior et Conventus Ecclesie

Libertates. Christi Cantuariensis sunt Capitales domini manerii et ville de Hadleghe. Et habent libertatem suam in eadem villa, et de infangenethf, et utfangenethf, et debent facere iudicium latronum et malefactorum captorum in predictam libertatem cum manu opere, videlicet sakberande, bacberande et handhabbend.

Furce. Et furce judiciales ejusdem manerii debent stare apud le Hirst in quodam loco vocato Hadleghe juxta domum Johannis de Eweney in villa de Hadlegh. Et sciendum quod pillorium, et castigatorium vocatum tewe debet stare ex opposito ecclesie de Hadleghe. Et trebuchettum dicti manerii debet stare juxta stagnum molendine aquatice domini Prioris, in predicta villa de Hadleghe.

Mondaylondes.

Tenentes terre Dominus Hugo de Wetherisfeld, capellanus, et Adam de
Doreslond. Brichwelle tenent de domino dimidiam terram vocatam Doreslond: reddendo inde per annum, ad festum sancti Andree iij. d. o'. q'.; ad Pascha floridum ij. d. o'. q'.; ad Natale sancti Johannis Baptiste vj. d.; et ad festum sancti Michaelis de landgabulo v. d. Et invenient j. hominem opportunum ad semen domini seminandum ad procuraciones domini yemales vel quadragesimales vel dabunt pro opere obolum. Et invenient j. hominem ad operandum quolibet die lune operabili a festo sancti Michaelis usque ad festum Pentecoste ad voluntatem domini sine cibo; et si non operaverit dabit pro quolibet opere obolum quadrantem. Operabit eciam a festo sancti Trinitatis usque ad festum sancti Petri advincula medietatem ut terra predicti Gerardi. Et metet in autumpno iiij. acras bladi, videlicet j. acram de frumento, j. de silige, j. de avene, et j. acram ordeï, sine cibo domini metet et per diem integrum cum j. homine ad duas procuraciones, videlicet frumenti et avene in autumpno ad cibum domini ut prius sicut et alij; et si non operaverit nichil dabunt. Invenient eciam unum hominem ad stipulam colligendam per dimidiam diem usque nonam sine cibo. Et si non colligant nichil dabunt, tamen valet ad commodum domini, si capiatur, obolum. Debet eciam invenire unum hominem ad carectas fimi implendas quum custummarii ville extrahunt et cariant fima domini ad cibum domini ut supra; et allocare in operibus suis debet et vigilare et sub suo periculo custodire latrones ad molendinum domini, quociuscunque infra libertatem domini capti fuerint quousque per ballium domini Prioris vel alio debito modo deliberentur; et allocare eis in operibus suis, videlicet pro qualibet die et nocte integra iij. opera; et dabunt pro filia sua maritanda, videlicet, si infra villam et homagium eam marataverit dabunt xvj. d.; et si extra homagium ij. s.; et hoc cum licencia petita. Et tassabunt bladum domini in autumpno per iij. dimidias dies sine cibo domini. Et si non tassaverint dabunt pro dimidiam diem obolum. Et facient sectam curie.

- Tenentes terrarum de Pyrdesmondaylond.** Philippus Pyrde, Johannes de Bilstestone, capellanus, Symon de Bradestrete, Galfridus Webbe, et Thomas Toppe, tenent dimidiam terram vocatam Pyrdesmondaylond: reddendo inde in redditibus, operibus, consuetudinibus et omnibus aliis rebus sicut, Hugo dictus capellanus pro Dorelond. Et debent sectam curie.
- Tenentes terrarum de Hynydonelond,** Elyas Turnevile, Ricardus frater ejus, Cristiana le Webbe, Douce soror ejus, Hugo Ston, Nicholas Makke, Johannes de Lafham, Adam Makke, et Thomas le Bars, tenent dimidiam terram vocatam Hynydonelond; reddendo inde ad festum sancti Andree iij. d. o'. q'.; ad Pascha floridum ij. d. o'. q'.; ad Natale sancti Johannis Baptiste xix. d. o'. Et ad festum sancti Michaelis v. d. Et arabit et herciabit dimidiam acram terre domini cum caruca sua in yeme. Et eciam dimidiam acram terre in quadragesima sine cibo domini. Et valet arura et herciatura ejusdem terre si non capiatur ad opus domini vj. d., et aliquandiu plus. Et facient in omnibus aliis serviciis consuetudinibus et aliis rebus ut predictus Hugo capellanus pro Dorelond. Et facient sectam curie.
- Tenentes terrarum de Hertislond** Radulphus Hert, Adam Wace, Agnes Saltere, Johannes Pyrde, Ricardus Turnevile, tenent dimidiam terram vocatam Hertislond: reddendo inde ad festum sancti Andree iij. d. o'. q'; ad Pascha floridum ij. d. o'. q'.; ad Natale sancti Johannis Baptiste vj. d. Et ad festum sancti Michaelis v. d. Et debet in aratura et herciatura ut terra Hynidone. Et in omnibus aliis serviciis et consuetudinibus ut predictus Hugo de Dorelond. Et faciet sectam curie.
- Tenentes terrarum de Chapmannesmondaylond.** Gilbertus Chapman, Wilhelmus Poer, tenent dimidiam terram que vocatur Chapmannesmondaylond: reddendo inde per annum in redditibus, aratura, ut dimidia terra Hert. Et in omnibus aliis serviciis et consuetudinibus ut dimidia terra Hugonis capellani. Et debent sectam curie.
- Tenentes terrarum de Briggelond.** Hugo capellanus, Wilhelmus Poer, Thomas le Bars, Ricardus Kil, Bartholomeus le Shephirde, Ricardus Paynesone, et Johannes Poer, tenent dimidiam terram vocatam Briggelond: reddendo inde ad festum sancti Andree iij. d. o'. q'.; ad Pascha floridum ij. d. o'. q'.; ad Natale sancti Johannis Baptiste xiiij. d. Et ad festum sancti Michaelis v. d. Et debet arare et herciare, sicut dimidia terra Hert. Et in omnibus aliis operibus et consuetudinibus ut predictus Hugo Dore. Et faciet sectam curie.
- Tenentes terrarum de Bassetesmondaylond.** Johannes Basset, Osbertus Basset Junior, et Alexander Basset, tenent dimidiam terram vocatam Bassetesmondaylond: reddendo inde per annum ad festum sancti Andree iij. d. o'. q'.; ad Pascha floridum ij. d. o'. q'.; ad Natale sancti Johannis Baptiste vj. d.; ad festum sancti Michaelis v. d. Et debet in aratura et herciatura ut terra Hynydone. Et in

omnibus aliis serviciis consuetudinibus ut terra dicti Hugonis capellani. Et faciet sectam curie.

Tenentes terrarum de Brunyngeslond.

Johannes Brunyng, Senior, et Johannes Brounyng, Junior, Nicholas Brunyng, Henricus Mareschal, Beatrix Mareschal, tenent dimidiam terram vocatum Brunyngeslond: reddendo inde per annum, vel in redditu et in aratura, ut terra que vocatur Bassetteslond. Et in omnibus aliis operibus et consuetudinibus et serviciis ut terra predicti Hugonis Capellani. Et faciet sectam curie.

Sciendum quod omnes predicti tenentes de Mondaylondes debent esse propositi domini in manerio et respondere de exitibus ejusdem. Et debent percipere a domino pro stipendio suo per annum blada dimidie acre frumenti, dimidie acre silige, et unius acre avene super culturam domini. Et debent habere unum quarterium frumenti in viij septimanis

Summa totalis Reddituum de Mondaylon des xiiij. s. iij. d. o'.

De terris et tenementis dimissis per Custodes de dominicis aule. Et eciam de Redditibus Annualibus de eisdem exeuntibus et vocantur.

Newerentes.

Vincencius le Fullere tenet unum mesuagium de dominicis aule: reddendo inde per annum, ad festum sancti Michaelis xij. d. et pro j. tincta, ad idem festum vj. d.

Idem Vincencius, Adam Damoysele, Nicholas Overlefy, tenent de domino tria cotagia: reddendo inde per annum ad festum sancti Michaelis xij. d. De quibus Wilhelmus le Dykestere debet reddere iij. d. pro medietate unius mesuagii cotagii.

Wilhelmus le Dykestere tenet unam placiam terre captam de dominicis aule in le Tyefeld: reddendo inde per annum, ad festum sancti Andree xij. d.; ad Pascha floridum xij. d.; ad Rogaciones vj. d.; et ad festum sancti Michaelis xij. d. pro omnibus serviciis.

Vincencius le fullere tenet unum placiam terre quam adquisierat de Johanne le Dykestere jacentem in le Tyefeld, continentem in longitudine viij. perticatas, et vj. pedes. Et in latitudine ij. perticatas, et xij. pedes: reddendo inde annuatim, ad festum sancti Michaelis vj. d.; ad Pascha floridum vj. d.; et ad festum Rogacionum vj. d. pro omnibus serviciis.

Symon Prentiz dat domino iij. d.: reddendo ad festum sancti Michaelis pro eysiamto habendo in una placea terre domini ex opposito messuagium suum; ita quod non fit ad nocumentum domini.

Ricardus Faber tenet unam forgeam de domino: reddendo inde per annum ad festum Natalis Domini j. vomerem precio vj. d.

Alexander le Millere, Nicholas Rithhold, tenent de do-

mino duo cotagia que quondam fuerunt Wilhelmi Turnevile : reddendo inde per annum, ad festum sancti Michaelis v. d. Et ad Natale Domini j. vomerem precio vj. d.

Adam Cas tenet de domino j. cotagium : reddendo inde per annum ad festum sancti Michaelis j. vomerem precio vj. d.

Ricardus Faber reddit domino per annum ad festum sancti Michaelis pro quadam via habenda juxta mesuagium suum in dominicis domini x. d.

Robertus Moneke tenet unam placeam terre de dominicis domini : reddendo inde per annum ad festum sancti Michaelis ij. s.

Lucas Fut tenet unam placeam terre juxta placeam dicti Roberti : reddendo ad festum sancti Michaelis per annum ij. s.

Hugo de Werisfeld capellanus, tenet j. cotagium : reddendo inde per annum ad festum sancti Michaelis xij. d.

Rogerus Tanckard tenet de domino j. cotagium : reddendo inde ad festum sancti Michaelis per annum viij. d.

Thomas Fynch et Johannes filius ejus, Johannes Makke, et Thomas Horold, tenent iij. cotagia que quondam fuerunt Horold : reddendo ad festum sancti Michaelis vij. d.

Coleman Bithold, Thomas Mori, capellanus, tenent iij. cotagia : reddendo inde ad festum sancti Michaelis ij. s. iij. d. o'.

Johannes Segersteyn tenet j. cotagium : reddendo inde per annum ad festum sancti Michaelis xij. d.

Henricus Mareschal tenet de domino j. cotagium : reddendo inde ad festum sancti Michaelis per annum iij. d. ob.

Ricardus le Reve, Henricus Mareschal, et Emma Mareschal, tenent de domino unum cotagium : reddendo inde per annum, ad festum sancti Michaelis vj. d. ; et ad Natale domini j. gallinam et habebit cibum.

Elyas Snow tenet de domino unum cotagium : reddendo inde per annum ad festum sancti Michaelis vij. d. o' ; et ad Natale domini j. gallinam et habebit cibum.

Adam le Fullere, Alexander atte Lowe, et Wilhelmus Gyber tenent iij. cotagia de dominicis domini : reddendo inde per annum ad festum sancti Michaelis xv. d.

Wilhelmus Gyber dat domino de redditu per annum pro quadam placea terre pro curia sua elarganda, ad festum sancti Michaelis j. d. o'.

Alexander atte Lowe debet domino ad festum sancti Michaelis per annum pro quadam pecia terre et pro quodam cotagio elargando, iij. d. q'.

Ricardus atte Pond dat domino pro quodam mesuagio de dominicis domini quod Johannes le Sep et Wilhelmus le Segersteyn tenuerunt de antiqua perquisita, videlicet ad festum sancti Michaelis ij. s. vj. d.

Et de eodem Ricardo de nova perquisita ad dictum mesuagium elargandum ; iij. d. ad festum sancti Michaelis, per annum x. d.

Adam Pyg et Thomas Pyg tenent de domino duo cotagia : reddendo inde per annum, ad festum sancti Michaelis ij. s. vj. d. Et pro quadam nova perquisita capta de domino ad dicta mesuagia elarganda x. d.

Bartholomeus Greygos et Johannes Kybel tenent de domino duo mesuagia : reddendo inde per annum ad festum sancti Michaelis xxij. d. ; et pro quadam nova perquisita capta de domino ad dicta mesuagia elarganda xiiij. denarios : obolum : quadrantem.

Symon le Dykestere tenet quoddam tenementum quod fuit quondam Philippi Carpentare : reddendo inde per annum, ad festum sancti Michaelis v. d. o'.

Nicholaus Fungy et Johannes Moune, et Johannes Ticcet tenent tria cotagia : reddendo inde ad festum sancti Michaelis per annum ij. s.

Ricardus atte Pond et Osbertus de Aldham tenent duo cotagia quod Walterus le Harpour quondam tenuit : reddendo inde per annum, ad festum sancti Michaelis xvij. d.

Henricus Thurghston, Isabella uxor Johannis filii Geffrey, et Johannes Jullay, tenent tria cotagia que quondam fuerunt Johannis filii Galfridi ; reddendo inde ad festum sancti Michaelis ij. s. ; et pro nova perquisita ad dicta cotagia elarganda ad idem tempus vj. d. ob'. q'.

Jordanus le Millere et Johannes Jullay tenent de domino unum mesuagium : reddendo inde ad festum sancti Michaelis per annum xix. d. q'.

Cristina Britoun tenet de domino unam cotagium ; reddendo inde ad festum sancti Michaelis xvij. d.

Wilhelmus Geffrey reddit domino pro una tincta attachiata in feodo domini ad festum sancti Michaelis x. d.

Cristina de Bentone et Johannes Mows pro uno cotagio ad festum sancti Michaelis ij. d.

Johannes Kybel pro Purtefen reddit inde per annum ad festum sancti Michaelis ij. s. o'.

Adam Britun reddit per annum pro uno cotagio ad festum sancti Michaelis iiij. ferra ad palfridum domini feranda, precio cujuslibet j. d.

Ricardus le Barkere dat domino pro eysiamiento in riparia domini habendo ad Natale domini j. caponem, precio ij. d. et habebit cibum.

Radulphus Hert dat domino pro eodem ad idem tempus j. caponem, precio ij. d. ; et habebit cibum ut supra.

Ricardus Muffel dat domino ad eundem terminum j. gallinam, precio j. d. ; et habebit cibum &c.

Summa redditus assisse de Newerentes, xliij. s. v. d. o'. ij. capones, iiij. gallinas iiij. vomeres, et iiij. ferra ad palefridum domini ferranda.

Here follows "Boxforde" (Boxford St. Mary, in the Hundred of Babergh), and at folio lvij (59),—Servicia et consuetudines maneriorum ecclesie Christi Cantuariensis in comitatibus Suffolchie, Essexie, et Northfolchie.

HADLEGHE.

Apud Hadlege sunt xxij. terre et dimidia. Et debent a festo sancti Michaelis usque ad Pentecostam vij^{xx}. xvij. opera et dimidium, scilicet de qualibet terra per idem tempus vij. opera. Item debent a die Jovis in septimanam Pentecoste usque ad gulam Augusti qualibet septimana de qualibet terra v. opera.

Summa operum secundum quod magis et minus distat inter festa. Item sunt ibidem viij. mondaylondes et debent a festo sancti Michaelis usque ad Pentecostam quolibet septimana, quolibet terra j. opus, scilicet die lune nisi aliqua festivitas eodem die evenerit. Item de eisdem terris ad pentecostam usque ad gulam Augusti de qualibet terra per quindenam v. opera. Et sciendum quod cum aliqua festivitas evenerit in Pentecostam et gulam Augusti, exceptis sabbatis et dominicis, tunc allocationibus predictis xxij. terras et dimidiam j. opus et similiter allocacionibus ij. terras de mondaylondes j. opus.

Item tenentes de predictis xxij. terris et dimidio debent arare ad seysonam frumenti xliij. acras de gablo, sic de qualibet terra ij. acras. Item iidem debent arare de beneherthe xj. acras et j. rodam, ad eandem seysonam, sic de qualibet terra dimidia acra. Item vj. mondaylondes debent arare iiij. acras ad eandem seysonam. Item de predictis xxij. terris et dimidia debent arare xj. acras et unam rodam de beneherthe ad warectam ordeï. Item iidem debent arare lvj. acras et j. rodam de gablo ad ordeum et avenam. Item iidem debent arare xj. acras et j. rodam de benerthe ad ordeum. Item vj. mondaylondes debent arare iiij. acras de beneherthe ad ordeum.

Summa acrarum arandarum c. xl. acras.

Item de predictis xxij. terris et dimidia debent metere de gabulo iiij^{xx}. x. acras, sic de qualibet terra iiij. acras. Item de viij. monedinis xxx. ij. acras. Item de beneherthe de eisdem terris xl. v. acras ad minus, sic de qualibet terra dimidiam acram. Item de viij. mondinis viij. de beneherthe, sic de qualibet terra j. acram.

Summa acrarum metendarum c. lxxv. acras.

Memorandum quod opus mesure de frumento et silige continet ij. busellos et dimidium, de ordeo et pise v. busellos, de avena vij. busellos et dimidium.

NOTES TO APPENDIX A.

Allec, alleces ; salt fish, but more especially 'red herrings.'

Allocacio ; an allowance : *alloco*—are ; to make an allowance.

Alnetum ; a grove of alders : *aulne*, Fr. an alder : *aul*, provincial for alder, W. of Eng.

Appruo—are ; to inclose waste ground : *appruare* ; vel *approvare* sibi, vel se de re aliquâ, hac frui et uti ad sua commoda et suas necessitates, vel (forte) sibi *appropriare* : to take to his own use or profit. *Appruamentum* ; improvement, inclosing waste to the prejudice of another.

Arura ; pro *aratura* : ploughing.

Avero ; from the Fr. *avoir* : "averare et cariare," to fetch and carry.

Backberande ; "latrocinium deferens a tergo ;" "right to capture a thief caught in the fact of carrying off the stolen goods on his back."

Beneherthe ; *servitium quod Tenens Domino præstet cum curru suo et aratro*. Spelman. Service due from a tenant to his lord with cart and plough.

Bedripe ; the service of reaping : *biddan* and *repe*, Sax.

Bercaria ; a sheep fold : *bergerie* ; Fr. id.

"*Blade dimidie acre frumenti* ;" the produce of half an acre of wheat.

Carecta ; a cart : *cheretta* ; Fr. id.

Caruca ; a plough : *charrue* ; Fr. id., sometimes also, a cart or waggon.

Castigatorium ; a whipping post, the stocks.

Cervisia ; *cervesia*, *cerevisia* ; beer : *Potus qui ex hordeo conficitur* : *Cervoise*, *Chervoise*, Fr. id.

Cibo ; "sine cibo domini ;" without being entitled to a supper at the lord's expence ; the harvest supper. *Prandium* ; dinner : *cibum* ; supper.

Cisera ; cider.

Curtilagium ; curtilage, a piece of ground attached to a house.

Custumarii ; copyholders.

Deville, Johannes ; an ominous sounding name to ears polite, but probably synonymous with John Town or Townshend, in modern phraseology ; though appearing again, as "Le Deyville," a little lower down, is an argument the other way, and that he was a devil of a fellow after all, as his prototype "Robert le Diable," of Normandy.

Custus ; "ad *custum proprium* ;" at his own cost.

Dieta ; a day's work.

Dominicum ; a *desmesne*.

Doo, Johannes le ; *Seneschallus* ; the original John Doe !!

Douce and *Duce* ; a female name.

Extenta; æ f.; an extent, a writ to the sheriff for valuing lands, &c., a survey.

Thus—"Hadleghe. Survey of the manor there, made the Thursday before the feast of the Annunciation of the Blessed Mary, in the 34th year of the reign of King Edward, the son of King Henry, the year of grace One Thousand Three hundred and Five, i.e. Thursday 24th March, 1305."

Eysiamentum; easement: "jus utendi rebus non suis:" "eysiamento friscorum," privilege of turning cattle into fresh pasture.

Fenum; "levare et tassare fenum;" to turn and toss hay into heaps.

"*Ferra* ad palefridum domini ferranda;" shoes to shoe the lord's palfry with: palefroid, Fr. palefroy; old Fr.

Forgea; a forge. "Ricardus Faber tenet unam forgeam de domino" and in modern phraseology—Richard Smith holds a forge under the lord (of the manor), by a yearly payment at Christmas of a ploughshare, of the value of six pence.

Fugera; a place where fern grows, a heath or wild uncultivated tract of land: Fougère Fr. fern.

Gablum; a custom upon goods.

Gavelfed; qu.. rent for pasturage, rent for provisions, work done for food only?

Handhabbend; is qui in manu rem furtim habuerit: one who carries a thing off in his hand and so caught in the fact.

Heruagium; herbage, the right of pasture.

Herberdarium; herbage.

Hercia; a harrow: hercio-are; to harrow: herciatura; harrowing.

Inchelane, *Ricardus*; elsewhere "In-the-lane."

Infangenethef; privilege of the lord of the manor to pass judgment for theft committed by his servants within his own jurisdiction.

Instauro; to stock a farm or house.

Landgabulum; quit rent for the site of a house, now called ground rent: langavele or landgabel. *Gafel*, Sax. tribute; *gaben*, Germ. to give.

Manu—opere; qu. "manopera;" the day's work of a man.

Marchetum; a marriage fine: derived from *Merch*, Welsh, a daughter.

Molendino—are; for molere, to grind.

Mondayles; a clerical error for Mondaylondes; query, what are Mondaylands.

N.B.—There are several clerical errors in the original MS. which have been allowed to remain, except where they would have made the text obscure, or where there might be a reasonable doubt as to the fact.

Moned' mond'; that is, monedina or mondena, for mondura, mensura frumentaria; a corn measure.

Morterellum; gruel, potage: pulmenti genus ex pane et lacte.

Natale; for nativitas.

Nona; none or nones, from about 2 or 3 p.m. to Vespers at 4 p.m.

Notekyn; female name.

Palfridus; "equus phalaratus:" palfry, Eng. a saddle horse, hack, or ordinary riding horse, as distinguished from the great war horse or charger *φάλαξρος*, bedecked with ornament, originally signifying flecked with white: *φάλαρος*, white.

Pannagium; browsing, the money paid for the privilege.

Particata (terre); rectius *perticata*, à *pertica*, (a perch) in longitudine. A perch of land.

Pastura separabilis ; query.

Persone, Agnes ; would now be called Agnes Parsons.

Poundsilver ; qu.

Procuraciones domini yemales vel quadragesimales. qu.

Reprisa s. qu. deduction ; a deduction or abatement : “ *Reprisa cibi* ; ” qu. deduction for rent charge.

Sackberande ; the right to capture a thief caught in the act of carrying off stolen property in a sack.

Secta curie ; suit of court.

Seisina ; seisin, possession.

Sevanni ; terra sevanni, qu.

Sevoca ; a female name.

Seysona ; a season.

Siliga ; rye ; a finer sort of wheat : seigle, Fr. rye, also “ *une sorte de blé plus menu.* ”

Tassa ; a mow, or heap of corn : tasso-are ; to mow, or heap up in a mow.

Terminus ; S. Andree, Nov. 30.

Pasche floridi, Palm Sunday.

Rogacionum, Rogation Sunday.

Natalis S. Johannis Baptiste, June 24.

S. Petri Advincula, Aug. 1 (Lammas day) ; Gulæ Augusti, idem.

S. Michaelis, Sep. 29 (Michaelmas).

Natalis Domini, Dec. 25 (Christmas).

Tincta ; “ *una tincta attachiata in feodo domini,* ” a dyc house attached to the lord's fee.

Trebuchett ; terbichetum ; a ducking stool.

Utfangenethef ; a privilege enabling a lord to bring to trial in his own court any man living within his own fee, that is taken for felony in another place.

Warecta ; fallow ground : warecto ; to fallow. “ *Terra jacens frisca ad warectam* ; ” land lying fresh and fallow.

APPENDIX B.

INVENTORIUM BONORUM ECCLESIAE BEATÆ MARIÆ
VIRGINIS DE HADLEIGH.

[*I give the following lists as they are written in Dr. Wilkins' MS. Account of Hadleigh, except in some instances where I have followed, in preference, the old Churchwardens' Book. I do not believe, after a diligent search, that this first list is contained in the latter volume.*]

Inventorium tripartitum indentatum Jocalium et Bonorum Ecclesiæ Beatæ Mariæ Virginis de Hadleigh, in Comit. Suffolk, per Johannem Lacy et Johannem Garard Custodes et Œconomos prædictæ Ecclesiæ, ultimo die Septembris, Anno Dⁿⁱ 1480, Anno regni Regis Edv^{di} post conquestum Angliæ vicessimo confectum: Testatur et declarat omnia infra scripta Jocalia et Bona fuisse et esse Johanni Rayn' Sacristæ ejusdem ecclesiæ per manus dicti Johannis Lacy et Johannis Garard deliberata et tradita, ut ea cum debita reverentia secundum Ordinale Sarum in Ecclesia prædicta ministret ac omnia et singula Jocalia et bona prædicta fideliter, caute, et secure custodiat, ac insuper omnia illa Jocalia et Bona antedicta semel omni anno futuro, cum ad hoc monitus per dictos Custodes aut eorum successores fuerit, ad visum dictor' Custodum Modernorum aut successorum eorundem deliberat (deliberabit ?) et de ipsis omnibus bonis fidelem rationem faciet et reddet.

Imprimis a Crosse of silver and overguilt *halowid*, pond' 80 unc.

Halowid, hallowed, *i.e.* containing relics ; or hollowed to receive relics.

Item another Crosse of silver, pond' 42 unc.

Item another Crosse of silver, pond' 40 unc.

Item 3 Crosses *Stanys* copper and guilt.

Stanys ; the n is probably miswritten here for v : thus the word would be *stavys*, meaning staves, which were probably used in processions.

Item 4 Crosses of *Latten* and coper.

Latten was a mixed metal resembling brass. It became the material out of which the sacred vessels for the service of the Church were generally made about the time of Richard I (1189—1199), and continued to be so used for some hundred years after.

It. 3 *Censors* of silver and one of them y^e Top is overguilt ; pond' 27 unc' :

The Censer or Thurible was the vessel in which incense was burnt.

It. y^e 2^d *Censor* is silver guilt, pond' 37 unc'.

It. the 3^d Censor of silver, pond' 30 unc.

Item a Censor of Latten.

It. a *Schip* of silver; pond' 18 unc, q^r wth a spoon of Tinne.

The Ship was a vessel to hold incense.

Item another Schipp of Silver guilt, pond' 9 unc'.

Item a *Pax* of silver guilt, pond' 7 unc'.

A small plate usually of silver, with a handle at the back, and a representation of the crucifixion in embossed figures on the face. The *Osculum pacis*, so often mentioned in the apostolical epistles (Rom. xvi. 16; ii. Cor. xiii., 12 &c.), and which was so often given by the early Christians at their most solemn religious rites in token of cordial affection, having been abolished about the 13th century, on account of the scandals it occasioned, the Pax was introduced, and it was customary for the Deacon to present it to the people to be kissed by them after the officiating Priest had kissed it. This was thenceforth considered to be the "kiss of peace."

Item another Pax of silver and guilt pond' 39 unc'.

Item another Pax of Coper overgilt.

Item 2 *Cruetts* of silver with a , pond' 16 unc' dimid'.

These were bottles of glass or crystal, upon a stand of metal, and contained the wine and water which were presented at the altar, previous to their admixture and consecration at the Holy Supper. This custom of mixing water with the wine was of very early origin.

The two letters which are left out in the blank space are to me unintelligible. The former looks like a Greek B; the latter is shaped something like the letter v.

Item other 2 *Cruetts* of silver, pond' 12 unc'.

Item 2 *Candlesticks* of silver, pond' 34 unc'.

These Candlesticks had generally spikes instead of sockets, and on them lights or tapers were fixed, which were kept burning at the altar in allusion to our Saviour being "the Light of the world."

Item a *Pix* of silver with a *berell*, the *Crop* thereof clean gold, pond' 18 unc.

A vessel of circular form standing on a stem, and having a cover. In it the Eucharistic wafer was kept after consecration, for communicating to the sick. In this instance the Pix was ornamented with a "berell," a kind of Cornelian stone of a deep red colour; it was surmounted with a crop, that is, a top or finial, of gold. The word "crop" is still in use, as the "crop of a whip," in contradistinction to the "butt" end. "Clean Gold," that is, pure gold.

Item an *housting* Pix wth the peece of silver, pond' 31 unc'.

Dr. Wilkins has "housting," but that is probably a mistake for "houseling;" a houseling Pix was a Pix with a cover.

Item another Pix of silver with a Pin of silver, pond' 43 unc'.

Item a *Bason* of silver, pond' 35 unc'.

Basons were of various kinds for different uses: some to present offerings at the altar (which use is spoken of in our Order for the Holy Communion, Rubric after Offertory sentences); and others for the Priest to wash his hands in before and after the consecration of the elements.

Item another Bason of Alchymy.

"By this (Alchymy) we always understand now the pretended art of transmuting

other metals into gold; but it was often used to express itself a certain mixed metal, which, having the appearance of gold, was yet mainly composed of brass." *Dean Trench's Select Glossary*, p. 2.—The Dean quotes the following passage from *Fuller's Holy War*, B. iii. c. 13, in illustration of this meaning:—"Whereupon out of most deep divinity it was concluded, that they should not celebrate the Sacrament in glass, for the brittleness of it; nor in wood, for the sponginess of it, which would suck up the blood; nor in *alchemy*, because it was subject to rusting; nor in copper, because that would provoke vomiting; but in chalices of latten, which belike was a metal without exception."

Item another Bason of Laten wth an Ewer belonging to the Funt.

Item a *Chrismatory* of silver, pond' 17 unc'.

A vessel wherein was kept the consecrated oil, which was used in the Romish Sacrament of Extreme Unction.

Item a *Nelinge* Box of silver, pond' 8 unc' dim'.

That is a helinge, or healing box, used for Extreme Unction.

Item a great *Chalice* of silver and gilt wth a Scripture, Calicem Salutaris; and the *patent* overgilt with Gloria Tibi, Trinitas, pond' 33 unc' :

The cup used at the celebration of the Eucharist to hold the wine, which, after consecration, was to be taken by the Priest. The Patent served either for the cover to the chalice, or for a plate for the "altar-bread," both before and after consecration. The Scripture means the inscription, which seems to have been taken from Psalm cxvi. 13.

Item the 2^d Chalice of silver and overgilt, written wth William Wansor; y^e patent thereof with an hand grav'd there, pond' 26 unc'.

Item the 3^d Chalice of silver and overgilt, the Scripture thereof, Calicem Salutaris accipiam, and the patent thereof, Soli Deo honor et gloria, pond' 22 unc'.

Item, 2 Chalices of silver and overgilt, wth a Crucifix in the Patent, wth the Trinity enamell'd, pond' 16 unc'.

Item y^e 5th Chalice silver and gilt, with *Ths Xps*, y^e Patent with an Holy Lamb and a Crosse, pond' 13 unc' and 3 q^{rs}.

Item y^e 6th Chalice of silver and overgilt, with a Crucifix and branches thereby; y^e Patent wth an Holy Lamb with a double face, pond' 10 unc 3 q^{rs}.

Branches thereby?

Item the 7th Chalice of silver and overgilt with *Gemews*, Patent of *St. John*, pond' 13 unc' 3 q^{rs}.

Gemews, that is, gems—gemms, antiquated French. Patent of St. John means a paten with the figure of St. John engraved upon it.

Item the 8th Chalice of silver, wth a Crucifix gilt, y^e Patent of Silver, pond' 10 unc' 2^{sh} 4^d.

Item the 9th Chalice of silver wth a *bare Crucifix*; y^e Patent of silver, pond' 10 unc'.

Plain crucifix.

Item, a Chalice *foot* of silver and gilt, pond' 5 unc'.

The Chalice consisted of four parts: the foot or stand; the stem, uniting the

foot and the bowl; the bowl, or cup, to hold the wine; and the knop, or enlarged part between the stem and the bowl, which enabled the fingers to hold it more conveniently and securely.

Summa Totalis, in silver 700 unces, 25 et dim.

Wch at 5s. p. unc, comes to above £175.

Item the first Principall Vestment y^e w^{ch} is an whole suit of *Red Cloath* of gold, with 4 Copes belonging thereunto.

It may be said here, once for all, in reference to the different colours which are mentioned in this Inventory of Vestments, that they were all symbolic. *Blue*, as it was the colour of the sky, indicated Divine contemplation; *Green* represented cheerfulness, the goodness of God, and the great doctrine of the Resurrection; *Red* was used to display the intensity of the Divine love, and was worn during Passion Week, on the Festival of Corpus Christi, and on all great occasions of rejoicing in the Church—this colour also being emblematic of martyrdom was worn on the Festivals of Saints; *Black* set forth mortification and repentance; *White* and *Silver*, innocence and chastity; and *Gold*, purity, wisdom, dignity, and glory.


Item, a whole Vestment of *Damask* with *Lillypots* of gold, wth 4 Copes belonging thereto.

The Chasuble, which is frequently mentioned here, was the upper vestment which was put on last of all by the Priest before the Mass. It was a circular mantle with a hole in the centre, like the Poncho, for the head to pass through when it was put on. It covered the upper part of the body, and reached beyond the waist and as far as the wrist, when the arms were allowed to hang beside the body, and it fell in a half circle in front and behind when the arms were uplifted. The Cope was a larger vestment, open in front, except at the top, where it was united by a band or clasp. It reached from the neck nearly to the feet. Copes are still used by the Bishops of the Church of England, who officiate at the coronation of a king or queen. Damask was a rich kind of stuff, manufactured originally at Damascus, whence it derives its name. Mention is made of £4. 3s. having been given, in the 15th century (the date at which this inventory was taken), for a single ell of white figured Damask.

Lillypots were the representation of lilies growing out of a flower-pot, and were emblematic of the blessed mother of our Lord. The emblem appears at the foot of an ancient granite cross at Sancreed, Cornwall.

Item, another Vestm^t white *Bawdkyn*, wth 2 Copes belonging thereto.

Bawdkin, or Baudkin, was a material composed of silk interwoven with threads of gold. It was the richest kind of stuff, the web being gold, and the woof silk, and was sometimes further enriched by embroidery. It is said to have derived its name from Baldeck or Babylon, where it is reported to have been first made. Henry III. (1216—1273) appears to have been the first English Monarch who used it for his vesture; and it is mentioned in the Wardrobe Inventory of Edward IV.—the very king who was reigning when this Inventory of our Church Vestments was taken. Mr. Parker, *Domestic Architecture*, vol. iii., p. 100, note, thinks that this stuff probably derived its name from the “baldequin” or canopy that was carried over Kings and Bishops on state occasions.

Item, another of white silk, powder'd with : a Cope belonging thereto.

M., the initial letter of the word Maria, meaning the Virgin Mary.

Item, a Vestm^t of Red Bawdkyn, wth 2 Copes belonging thereto, of y^e gift of Mr Jn^o Membrar.

Item, a Vestm^t of blew Cloath of gold, wth 2 Copes belonging thereto.

Item, a Chesible and 2 Tonekells of green Damask, and a Cope belonging thereto.

Tonekells, derived from the Latin word *Tunicula* or *Tunicella*, a diminutive of *Tunica*, and signifying little tunics. The Tunic was properly a vestment very like our shirt in shape; but *Tunicella*—also called the Dalmatic—resembled the Alb very closely, and were once, not improbably, identical with it. “The Priests and Deacons that assist the minister in the distribution of the elements instead of copes are to wear Tunicles, which Durand describes to have been a silk sky coloured coat, made in the shape of a Cope.”—*Wheatley*.

Item, a whole Vestm^t of y^e gift of Mr. Jolie of black velvet, wth a Cope belonging thereto.

Item, a Chesible, y^e w^{ch} Mr. John Fulsnap gave.

Item, a Chesible of red velvet and a Tonekell, wth a Cope thereto.

Item 2 Vestments of red Cloath of gold wrought wth *Traffelis*.

Traffelis, trefoils, or three-leaved grass.

Item, a single Vestment of blue wth letters of *Angrim*.

Angrim, mystical characters: Arabic.

Item, another of red Velvet powder'd wth harts of gold.

A White Hart was the badge of Richard the Second.

Item, 4 Vestments of y^e *Cardinal's* gift for the said altars.

I cannot say who this Cardinal was. Thomas Rotherham, a former Rector of the Parish, was made Cardinal about the year 1480, in the latter part of which year this Inventory was taken.

Item, 2 white Copes of silk, powder'd wth birds of gold.

Item, 3 Copes of green silk.

Item, one Cope of blue, the *ofreys* powder'd wth Crowns.

Orphreys, gold embroidered work, cloth of gold. The golden bands fastened or embroidered on Chasubles, Copes, and Vestments; fringes or laces appended to the garments, as well as the embroidered work upon them. Chancer thus describes the ladies' mantles of his time:

“For it full wele,
With *orfraies* laid was everie dele
And purtraied in the rebaninges
Of duke's storeis and of kings.”

The borders of ladies' dresses were pourtrayed with stories of kings; the vestments of the Church with stories of Saints: and when it is said that the blue cope, here spoken of, was “powder'd wth crowns,” there was probably in this instance an allusion to the magi, who, according to an old tradition, were supposed to have been three kings.

Item, y^e Vestm^t of white *Busturn* for Lenton.

Busturn, Bustein, or Bustian, was a kind of tissue, the same as fustian. In Scotland Bustine signifies fustian.

Item, a Chesible of black Cloath of gold wth 2 Copes thereto.

Item, a Cope of black *Fusten*.

A species of cotton cloth much used by the Normans, particularly by the Clergy, and appropriated to their Chasubles. The Cistercians were forbidden to wear them made of anything but linen and fustian.

Item, a Tonekell of white Fusten.

Item, a Chesible of red, another of white, another of green of *Say*, another of red.

Say, English; *Sagum*, Latin: cloth is called *Say*, or *Sag*: *Durham Household Book, Surtees Society*. "Saye was a stuff made of silk and wool mixed."—*Parker's Domestic Architecture*, vol. iii., p. 104.

Item, a Chesible and a Cope for *St. Nicholas*.

St. Nicholas was the patron Saint of Sailors, which accounts for so many of the churches, which stand near the sea, being dedicated to him. He was also the patron Saint of Schoolboys; and it is not improbable, I think, that this "Chesible and Cope for *St. Nicholas*" may have been connected with the ceremony of the "Boy Bishop," who was elected on *St. Nicholas' Day* (Dec. 6) and, apparelled in Episcopal Vestments, was allowed, strange as it may seem, to perform all the ceremonies and offices of the Church, except Mass.

Item 2, Altar Cloths, one for above and another for beneath, of white Damask, powder'd with of gold.

I cannot make out the word which should occupy the blank space; it looks like *hepeynys*, or *Chepeynys*.

Item, another altar-cloth of red cloath of gold, wrought wth *Aes* of gold.

That is, powdered with the letter A, meaning Ave; or A might be the initial letter of Adonai, a word of frequent occurrence as a charm.

Item, an Altar Cloath of Leather as Cloath of gold, an over Cloath of y^e same.

Item, 2 stained Cloaths of green, wth 2 *Curtains*.

The High Altar was anciently enclosed at the sides with curtains, suspended on rods of iron projecting from the wall, to protect it from dust and irreverence.

Item, 2 Altar Cloaths for Lenton with 2 *Curtains*.

Item, 2 Cloaths for *Learings* of white Bawdkyn.

All is open to conjecture here. It has been suggested to me that *Learings* mean Viols. "Lyra Viol," was a musical instrument.

Item, 2 *Lectron Cloaths* of red with *Aes*.

Cloths to cover the Letturn or Lectern. The Lectern was the reading desk in the choir of ancient churches and chapels. The earliest remaining examples are of wood: there is one such at Kersey. At a later period the Lectern was made of brass. Lecterns are still used in many, and an increasing number, of our churches for the lessons to be read from.

Item, 2 *Lectron Cloaths* of Leather, wth 2 *Lectron Cloaths* stain'd, of green.

Item, 5 *Frontlets* for y^e High Altar of a white Damask, wth an Angel of Gold; another of red Cloath of Gold; another of red velvet wrought wth green roses; another of white, wrought wth *Swanns* of gold; another of white sett with M is of gold.

The use of curtains at the sides suggested the idea of ornamenting the altar-fronts with embroidered hangings, which were called the antependium, or frontal, or as here, "Frontlets."

The swan was the royal badge of Henry the Fifth and others of the House of Lancaster, inherited from the De Bohuns, Earls of Hereford, during the 15th century. The badges or cognizances of royalty were used in the dresses of ecclesiastics; for instance, the "Rose en Soleil" was the favourite form of the clasp during the dynasty of the House of York.

Item, an Altar Cloath of black cloath of gold, wth y^e Fruntlett of the same.

Item 7 *Awbys* with the *Amys* of children of white, y^e *Parowris* of white Damask, wth half roses of gold.

Awbis, *Albys*, or *Albs*. The *Alb* was an ecclesiastical garment, which reached to the feet, being in fact a long gown, generally secured by a girdle. It was of fine linen, and usually white (*albus*) in colour, whence its name. It was the origin of all surplices and rochets, differing only from the former in having tighter sleeves; it was furnished with Apparels, as the ornamental borders of the wrists and at the bottom of it were termed, and was anciently the ordinary dress of ecclesiastics, and the second vestment put on by the Priest at Mass. The *Amess* was a furred hood having long ends, which hung down the front of the dress something like the *Stole*. It was worn by the Clergy for warmth when officiating in the church during inclement weather. Could the *Amesses* "for children," have been for Choristers or Acolytes?

There was another thing called *Amice*—a piece of fine linen in the form of an oblong square, suspended over the shoulders of the Clergy, and fastened by strings.

Parowris, *Parures*, that is, *Apparels*. *Parure* is a French word signifying dress and finery. The *Apparel*, as I have said, was the ornamented border of a vestment.

Item 7 *Ambys* (*Awbys*?) wth *Amysis* of children; y^e *Parowris* red wrought wth *Aes* of gold.

Item 2 *Parowris* of y^e same without an *Awbe*.

Item 9 pair of *Parowris* of red with Birds.

Item of the *Amys* wanting 2 *Parowris*.

Item a red Cloath of gold wrought wth *Aes* of gold for y^e *Sepulchre*.

The *Sepulchre* was sometimes a large flat arch in the north wall of the Chancel, near the altar, and sometimes a temporary wooden erection. On Good Friday a Crucifix or Image of our Saviour, was laid in this *Sepulchre*, in commemoration of His sacred body being laid in the new tomb of Joseph; there it remained until Easter Day, and then it was brought forth again amidst the performance of solemn rites, in commemoration of His resurrection from the dead. It is probable, I think, that the tomb on the north side of the Chancel of our Church, was once used for this purpose.

Item an Angel painted for y^e *Sepulchre*.

Item a *Super-Altar* for y^e *Sepulchre*.

The *Super-Altar* was a small portable tablet, not more, perhaps, than a foot and a half long, and formed of precious stones or costly marbles, which served for the consecration of the elements, when they were required to be consecrated away from the proper altar in the Church. The Friars used to carry such about with them so as to be able to administer the Eucharist whenever they pleased, since "a priest might not say masse but in a hallowed place without a superaltare." Those who are familiar with the life of Rowland Tayler will remember that he charged the priest of Aldham, whom he found celebrating mass in Hadleigh Church, with acting against the law, "which commanded that no mass be said but at a consecrated altare" (the original altar having been probably removed in the time of Edward the Sixth), and that one John Clerke observed, "M. Averth be not afraid, y^e have a super-altare: Goe forth with your business." I presume that the expression "*Super-Altar* for the *Sepulchre*," implies that at particular periods the Holy Sacrament was consecrated there.

There is an article on *Super-Altars* in the *Archæological Journal*, 1847, pp. 239-248.

Item 2 *pillows* of Leather set with gold.

Pillows were for kneeling upon, and also to raise the Missal when used at the Altar.

Item 4 small pillows of black, another of y^e gift of Jone Cook. 2 of *Crewill*.

Crewill, embroidery of wool; from the French, Crewel, "laine à broder."

Item a *Corporas* with the case on sett wth the Superscription of Our Lady, another party cloath of gold, another of black velvet, and y^e other 2 of silk.

The Corporas was a fair white linen cloth, placed on the paten, and on it was laid the "Altar bread," at the celebration of the Eucharist. The case, as in this instance, was made of silk, velvet, or cloth of gold, embroidered with sacred imagery.

The Corporal was the cloth placed over the bread after consecration.

Item a veil of green *Diaper Tarterin*.

Tarterin was a costly kind of cloth, said to have been originally made in Tartary; the other word, Diaper, would shew that this specimen of it was embroidered with raised work.

Item 2 *Banere Cloaths* of y^e Passion stain'd.

Every church was anciently provided with one or more Banners, to be carried in the Processions on Rogations, and other holy days. These were probably for more special use on Good Fridays, being "Banere Cloths of y^e Passion."

Item 5 Cloaths to lay on y^e Altar, 2 of Diaper, and 3 of plain Cloath.

Item 2 Hosling Towels, and a Towell for y^e Altar.

Item 2 long Linnen Cloaths for y^e Hosling Table.

Item *Sewdaries*, 2 of green and 1 of blew, and 2 *Tapitts* for y^e High Altar.

Sewdaries, from the Latin *Sudaria*, meaning Towels. A recess facing south in the Cloisters of Gloucester Cathedral, is known as the Sudatory (Sudatorium), where the Monks hung up their towels, after using the Lavatory just opposite.

Tapitts, meaning carpets—*Tapis*, modern French.

Item 3 *Pells*, one of black, another of blew, another of Russet.

Pells, that is Palls (originally from *Pallium* a cloak, and *Pellum* its corruption).

I do not, however, quite understand what kind of Palls these could have been. The proper Pall was a hood of *white* lamb's wool, worn like a Doctor's hood, on the shoulders, with four crosses woven into it. It was considered to be an ensign of Archiepiscopal authority, but was in reality a badge of subjection to the See of Rome. Perhaps Pells means here nothing more than cloaks of black, blue, and russet. These cloaks may have been used for the anniversary mass of deceased persons, when it was customary to throw cloaks over the tombs of those for whom the Mass was offered.

Item 5 *Antifevoris*.

Antifevoris, and Antiffenere in the next line, seem to mean Antiphoners or Antiphonaries. These were books which contained the parts of the service, anthems and responsions, which were sung in the choir at the beginning of the Communion, the Offertory, &c. They were so called from the mode in which the service was performed by the alternate singing of the choristers, first on one side and then on the other. This mode of singing is of Jewish origin, and had the sanction of inspired men, for many of the Psalms, if not all, were composed to be so sung. It is still kept up in our Cathedrals and in those Parish Churches which have choral service.

Item an old *Antiffenere*.

Item a *Portews* of y^e old service.

Portews common daily books, for the *Portiforium* is intended. The *Portiforium* was another name for the Breviary or Roman service book, which contained the ancient offices as they were arranged and shortened by the authority of Pope Gregory VII. (1073-1086.) The common English names of it were Portfory, Porteau, Portuary, Portuis, Portuasse, Porthoos.

Item a *Sawltter* noted.

Sawltter, that is, Psalter. Besides containing the Psalms of David, the Psalter used in the celebration of Divine Service contained at the end several hymns also, taken from the Old and New Testaments, such as the Benedictus, &c., and the Te Deum.

Item a *Tempall* of Munkes use.

I do not know what the Tempall was.

Item another old Book noted.

Item 2 *Legents* for y^e whole year.

Legents the *Legenda*, which contained the Lections read at the Matin Offices, whether taken from Holy Scripture, Homilies of the Fathers, or the lives of the Saints.

Item 2 *Principall Messe Books*, one of them wth clasps of silver.

These mean, I suppose, Missals containing the office for the Holy Communion. The word "Principall," when taken in connection with the rest of the description, "with clasps of silver," and the next item "3 *old* Messe Books," would seem to imply, that these two were handsome, in good preservation, and intended to be used on great occasions. The Missal contained the varying portion of the service, which altered with the seasons, &c., and the Ordinary and Canon, or fixed portion, which was always the same.

Item 3 old Messe Books

Item 5 *Gralys*.

Gralys, Graduals. The Gradual was another name for the Antiphony, and was so called because the anthems, or verses it contained, were chanted on the steps (*gradus*) of the Ambon or Pulpit.

Item a *Lectionarne*.

Lectionarne, Lectionary. This was the book which contained Lessons from the Old and New Testaments, and sometimes also the Epistles and Gospels. Another account states it to have contained the Epistles which were read at Mass.

Item 3 *Manuells*. 2 *Martelogs*.

The Manual comprised all those occasional offices of the Church which a Priest could administer, such as the services of Holy Baptism, Matrimony, Visitation of the Sick, Churching of Women, Extreme Unction, &c.

Martelogs, that is, the Martilogium which contained accounts of the Martyrdom of the Saints for each distinct Festival.

Item 7 *Processionaries*.

These contained the Prayers and Hymns sung by the Clergy during Processions. Processions were first begun by the Arians, when they were forced to hold their meetings without the towns, and were introduced amongst the Orthodox of the Eastern Church by St. Chrysostom (4th Century), and were afterwards adopted by the Western Church.

Item 8 *Peminnyys* for y^e Pascall of Silk.

The word is clearly Peminnyys in Dr. Wilkins' MS., but I do not know to what it relates.

Item 4 *Hosling Bells*.

That is, bells used at the elevation of the Host.

Item 2 Candlesticks of Laton for ye *Quire*.

That is, the Chancel.

Item 4 Candlesticks of Laton for ye High Altar.

Item 2 great Standards of Laton.

Item 4 Crosses of Laton.

Item a Crosse of green of Timber for Lent.

Item a Laton Pott.

Item 3 *Halywatts Stoppis*.

Holy Water Stoups. These were vessels used for carrying about holy water to sprinkle the congregation with. The instrument used for sprinkling was called *Aspersorium*.

Item a *Catholicon*.

The following passage from *Hallam's Middle Ages*, vol. ii., p. 530, appears to shew what the *Catholicon* was. Speaking of the early books which were published in Germany, he says—"and one of a popular treatise on general science, called *Catholicon*, filled up the interval till 1462," &c. *Catholicon* was also the name of a medical remedy of universal efficacy.

Item a Bible.

Item a Book of *Cryes*.

This was the Book, in which were entered all notices, whether parochial or otherwise, Banns of marriage, &c., to be published in the Church before the High Mass. A book is still kept, I believe, for a similar purpose, and regularly used in the Roman Catholic Church at the present day.

Item 2 Portos of ye gift of John Fulsnap.

Item a *Legend aurne*.

That is *Legenda Aurea*, which contained choice Lections, to be read in Divine Service.

Item 2 Sawlters and a *Prim'er*, ye wch been in Trinity Chappell.

A book used in private devotion. It is probable that there was such a book even amongst the Anglo-Saxons, containing the Creed, the Lord's Prayer, and the Ten Commandments. Springing from such early manuals, the *Primer* received gradual additions in successive ages, until we find it commonly mentioned in the 15th Century (the Century in which this inventory was taken) as a well-known book of private devotion, containing certain set prayers and offices. It was in English, or in English and Latin. The earliest known copy belongs most probably to the latter part of the 14th Century.

Item *Pars Oculi*. Item a Portows, a Saulter, a *Dirige* Book, a *Prim'er* the *arij* laid in St John's Chappell.

Pars Oculi was, I believe, the name of a book, from the opening words of some portion of it.

The *Dirige* was the office for the dead. It consisted of two parts; the Vespers or Placebo, so called from the Antiphon, with which the service commenced, "Placebo Domino in regione vivorum;" and the Matins, called *Dirige*, from its first Antiphon, "*Dirige Domine Deus meus in conspectu Tuo viam meam.*"

These offices formed a part of the *Primer*.

The first part of the word here seems to be lost.

Item an Housling Towell y^e length of 10 yards and an half, came from y^e hands of Rob^t. Foorth.

Item 2 Cruets of Laton of y^e gift of Rob^t. Brooke.

In cujus rei Testimonium huic parti Inventorii penes dictum Johannem Reynere remanent.' Johannes Garard et Johannes Lacy sigilla sua apposuerunt. Dat' apud Hadleigh prædict' die et anno supradict'.

(1480, Sept^r. 30).

A^o 1534, DEC. 6. CHURCH PLATE DELIVERED TO T (HOMAS) PASTALL AND R (OBERT) CUTLER, CHURCHWARDENS ELECTED (FOR THE YEAR FOLLOWING).

[This List with the additions which I have inserted, is given at the beginning of the Old Churchwardens' Book, p. 1.]

Imprimis the best Cross and y^e silver Cross.

It. the best Pix and y^e (a) little Pix.

Item a *House for ye Sacrament*.

A large Tabernacle; a coffer or ornamented chest, frequently the model of a church, of very beautiful workmanship, made of precious wood, metal, or marble, and placed upon the altar as a receptacle for the pix.

[It. a greate Paxe and too lyttell Paxes.]

It. 3 Basons of Silver and one Ewr.

It. 6 payer of Chalice.

It. iiij Sensers and 2 *Shyppus*, and 3 Silver Spoons.

That is, Ships; see above.

It. iiij Crewetts of silver.

It. a Chrismatory.

It. a *Steeling* Box of silver.

The Old Churchwardens' Book has it, I think, "Nelynge Box;" for an account of which see above.

It. ij Candlesticks of silver.

It., iiij broken Sylver in a Box by estimation.

[Something appears, from the Old Churchwardens' Book, to be left out here; but it is so blotted that I cannot decipher what it is.]

It. delivered (the daye and yeer aforesaid to the aforesaid	s.	d.
Robt Cutler and Tho ^s Paschall, nowe Churchwardens) by		
J. [ohn] Swinborn,	37	9
It. rest unpaid for y ^e <i>Term of y^e Church House</i> ,	8	6
	<hr/>	
Sum'a	46	3
	<hr/>	

From a memorandum at p. 29 of the Churchwardens' Book, it appears that Swinborn had bought this house.

PLATE IN PLUMMYS KEEPING HOC ANNO 21. HENR. VIII. (1529.)

1. Cross of silver.
1. Pyx of silver and gylte.
1. Silver Bason and Ewer of silver.
1. Silver Senser, a Shyp and a Spoon of silver.
1. Chrysmatory of silver and gylte.
1. Chrysmatory of silver for y^e *Nele*.
That is, I conclude, for Extreme Unction.
2. Silver Candlesticks.
1. Pax of silver.

ANNO 1o ELIZAB. (1558.)

I have given this List at p. 67 of the Text, and I need not repeat it here. I will only say that "Albe" is there misprinted for "Ewer;" that the Rochette, mentioned in it, was an ecclesiastical garment, much of the same kind as, but having much narrower sleeves than, the surplice; that the Stole was a long scarf, which was fastened on one shoulder of a Deacon's alb, and hung down before and behind, but that a Priest wore it over both shoulders, the ends hanging down in front; and that small bells were rung at Mass and before the Holy Sacrament, when carried in procession, or for the Communion of the sick.

The View of the Copes in the Vestrye 9 (20th ?), Febr 1545, A^o. 36
Henr. with the number of Vestments, Surplices, &c.,

[This List also is given, in an old style of spelling, in the Old Churchwardens' Book, pages 394-395.]

Impr. Copes 24 whereof 3 Copys of Cloth *at issue* and 4 of red Velvet
wth goolden wrethys (wreaths ?).

Out in use.

- It. 4 of white branched Damask wth golden Lilly Potts.
- It. 4 (3) of Black Velvet. Item 2 (word illegible) Copys.
- It 1 old Cope of white branched Damask.
- It. 2 old Copys of white silk. It. 1 old Cope of black Velvet.
- It. 2 old silk Copys of red color. It. 1 old Cope of black silk.
- It. 1 Cope of green branched Damask.
- Item in Children's Copys vi.
- It. a whole suit of Vestments of Cloath of golden wth Albys and Amysses.
- It. one whole suit of black Velvet &c. ut supra.
- It. one whole suit of white branched Damask wth Lilly Potts of gold &c.
ut supra.
- It. one whole suit of green Damask except one Albe and *Camise*.

Camisia was another name for the Alb; but there must have been a slight difference between the two robes, judging from the distinction which is here implied.

- It., one whole old suit of white silk. It., one whole suit of old black silk.
 It., one whole suit of old red silk, except an Alb.
 It., 2 Vestments of red silk wth Albyes and Amysses.
 It., a Vestm^t and a (dekon ?) of blue Velvet.
 It., a Vestment of red Velvet. It., an old Vestm^t of red Velvet y is occupied every day.
 It., an Ant'. (query Aut. for Altar) Cloth of White Damask wth Branches of gold, &c.
 It., a Hanging for y^e Autel of tawney Velvet and tawney Damask.
 It. one Altar Cloath of red silk.
 It., an Altar Cloath of y^e Passion for Lent.
 It., one Hanging of red silk for y^e Sepulcher.
 It., a Veyle of green silk.
 It., divers other parcells of Copys and Vestments,
 All w^{ch} was sold and employed as followeth.
-

ANNO iii^{mo} K. PHIL. & Q. MARY, MARCH 2d (1557).

[M^{dm} that the (blank left in the original) daye of Marche, in the seconde and thyrde yeare of the reygnes of o^r Sovereignys Lorde & Lady Philip and Mary, by the grace of God of Ingland, France, Neapolis, Jerusalem, and Ireland, King and Queene, Defendours of the Faythe, Prynces of Spaine and Sycelly, Archydukes of Austria, Dukes of Melen, Burgundie, and Brabant, Counties of Hasburgh, Flanders, and Tyroll,] Syr Henry Doyly, Knight, Rob^t Veysey, Richard Bromell, and William Veysey, ded declare and delyver their accompte in the presence of Edwarde Clarke, Gent, Rob^t Rolf, John Turnor, John Swynborne, Rob^t Becon, Mychell Hall, Edwarde Smyth, Rob^t Reynolds, Thomas Alybaster, Edmmd Blewett, Rob^t Turnor, and Peter Soresby, of all the Plate, Copys, and Vestments and other Ornaments y^t ded belong to the Church of Hadley, in the fyrst yeer of Edwarde the first, taken into their hands by vertue of one injunction and of a lre (letter) from some of the King's most honorable Councell to them dyrected for the provysyon of the poore, the ordre and dysposycyon hereof folowyth :—

[This List also is given in the Old Churchwardens' Book, pp. 402-403, from which I have copied the heading of it, placing between brackets what was omitted by Dr. Wilkins.]

Impr., 6 Chalyses wth their Patents. 2 Crosses. 2 Pyxes. 1 House for y^e Sacrament wth the Cover. 2 Paxyses. 3 Basons and 1 Ewer. 3 Sensers. 2 Shypps. 2 Spoons. 4 Crnetts. 2 Candlesticks. 1 Chrys-matory wth an ealing box.

It., more broken Plate.

The weight of all (the Plate above written) is 772 ounces 1 gr.

	£	s.	d.
All the Plate as specify'd above (on the other syde specifyed and wrytten) was sold for - - - - -	182	16	11
Item more 24 Copes, 29 Vestments, 5 Altar Cloaths, 1 <i>Canope</i> Cloath, 1 Vale Cloath, w th other small gere sold for (whyche was sold all together for thre skore, ten pounds, syx shyllyns, and eight pens) - - - - -	70	6	8
	<hr/> 253	<hr/> 3	<hr/> 7

This must have been for a projection or Tabernacle over the Altar. "This (the Canopy), was raised in the form of a little turret upon four pillars, at each corner of the altar. The heads of the pillars were adorned with silver bowls.... The top of it was in the form of a sphere adorned with graven flowers, whence it has sometimes the name of *sphæra*, *lilia*, and *malum*. Above the sphere stood the Cross.... and the several arches below were hanged with veils or curtains.... which served also to cover or conceal the whole Altar." There was a kind of Canopy in our Church—a more modern one, I presume,—in the time of Dr. Goad. Or the "Canope Cloth" may have been used in processions, to carry over the Host, on the Festival of Corpus Christi and the like days.

ANNO iij^{tie} MARY & PHIL., MARCH 2d.

Sr H. Doyly, Rob^t Veysey, Ri. Bromell, and W^m Veysey, delivered in an account of all y^e Plate, Books, Specialities of Debts, Vessels, and other Implements y^t belonged to the Town and late Guylds of Hadley, taken into their hands by vertue of a Letter from some of the Council to them for y^e better provision of y^e poor.

[This List also is given in the Old Churchwardens' Book, pp. 404-405, and there the heading gives the Titles &c., of the King and Queen, the same as in the last list.]

Impr. Received of Sam. (Jamys) Smyth, and others of Corpus Christi Guilde for^{4v} the best Cross w^{ch} they sold—£15. 13s. 4d.

[This item does not appear to enter into the sum total, as given below.]

It., a Cross and three Chalice^s wth their Patents. 2 Candlesticks; the weight of w^{ch} (all these pieces above wrytten) is 142½ ounces.

It., more 15 doz. and 7 spoons; the weight is 121½ ounces.

	£	s.	d.
It., 1 <i>Maser</i> , y ^e cover bounden w th silver - - - - -	86	0	2½
It., 3 Vestments; all which was sold for - - - - -			

The Mazer was a broad standing cup or bowl. "Of nuts the sorts common in this country from an early period appear to have been the chestnut and hazelnut. The 'large nuts,' mentioned as growing in the garden of the Earl of Lincoln, in Holborn, were probably walnuts; for although the exact period of the introduction of that variety is not known, it was generally cultivated as early as the middle of the 15th century, and the wood of the tree known by the name of 'Masere,' whence probably, the name given to those wooden bowls, so much prized in mediæval times. It has been supposed that those vessels derived their appellation from the Dutch word *Maeser*, signifying a maple; and it is probable that they were sometimes made of that material, as they were occasionally of the ash and other woods: yet the timber of the walnut tree being often beautifully variegated, would supply a material, in every respect equal, if not superior to, the common maple."—*Parker's Domestic Architecture*, vol. i., p. 144.

It., Vessels and other Implements for y ^e kitchin, sold for	16	1	8
MONEY RECEIVED OF THE GUYLDES :			
Of Trinity Guylde - - - - -	27	17	8
Of Corpus Christi Guylde - - - - -	56	18	4
Of St. John's Guylde - - - - -	35	1	0
Of Jhesus Guylde - - - - -	38	17	4
Of our Ladies' Guylde - - - - -	10	8	4
Of the Town and Guyldes—Sum'e Total - - -	271	4	6½
Of the Church Plate - - - - -	253	3	7
Summe Total - - - - -	524	8	1½

Which money was disposed by Sr H. Doyly, Rob. Veysey, Ri. Bromell W^m Veysey, in the manner following :—

Impr. given to the Poor by the hands of Dr. Taylor } [in the year of the reyn of or late Sovereyn Lorde } Edward the Syxt, late kyng] - - - - - }	28	7	10½
It., to Throcher the Sexton - - - - -	0	5	0
It., laid out for the purchase of y lands in Ofen for } the use of the Poor, iv year in y ^e reign of Edward vi. - }	449	0	0
It., lost by the fall of the money - - - - -	3	0	8
It., delivered to John Raven and John Babington, } Churchwardens, for y ^e reparations of y ^e Church and of y ^e } Bells, and to buy ornaments for y ^e Church, 2 ^o a ^o Mariæ, } 1555. }	38	1	7
Of the Disbursem ^t Sum'e Total - - - - -	518	15	1½
Remained in their hands - - - - -	5	13	0
	524	8	1½

N.B. There is an old MS. Book amongst the Papers belonging to the Parish, which gives the names of the purchasers of the Plate, and the sums at which each lot was sold; but I have been afraid to copy it, lest I should make my Appendix too long. There is a copy of it, however, in the Davy MSS., in the British Museum (176 f., MSS. Add., 19,088).

The chief authorities which have been consulted for an explanation of the different things mentioned in these Inventories are, *Pugin's Glossary of Ecclesiastical Ornament*; *Procter on the Prayer-book*; and *Fairholt's Costumes in England*, &c.

APPENDIX C.

The following is a List of the Painted Glass in our Church, in 1794, from Parsons's Monuments and Painted Glass, p. 585.

EAST WINDOW OF THE SOUTH AISLE.

1. Near the top a very good figure of a man dressed in a light vest and standing under a vine.
 2. A neat figure of an unicorn, couchant on the side of a hill.
 3. An escutcheon Sa. a bend Az. engrailed Or.
 4. Another, party per pale, Sa. 3 heads Az. Gules.
A spire.
 6. A head ; an escutcheon, Az., a cross coupé, Gu. ; under it a mutilated figure of a woman. A star.
 - *7. A man in a crimson and green dress, holding up his hand breast high, and open ; over him a crown, and above that a flower.
 - 8 A mitre, a tree, and an escutcheon.
 - *9. A woman ; a very beautiful figure holding up one hand.
 10. An escutcheon ; this and others too high to be readily blazoned.
-

WEST WINDOW, SOUTH AISLE.

1. A moon in complement.
 2. The same.
 - 3 & 4. Fretty, Arg. and Or.
 5. A venerable male figure with a scroll.
 6. A crowned female head.
 - *7. A male head crowned.
 8. A female figure, a glory round the head with a scroll.
 - 9 & 10. Two trefoils, Arg.
 11. An escutcheon ; Sa. a fess dancette Arg , in chief 3 fleurs de lis of the 2nd.
 - *12. Party per pale. The arms of the See of Canterbury ; a cross coupé Gu. between 4 blackamoors heads, date MDCLXIII. [The arms of Archbishop Juxon.]
-

EAST WINDOW OF THE NORTH AISLE.

1. A crown, on each side of which are the letters E. R.
2. The arms of England. The crest, a crown.
3. A great variety of spires, turrets, and mutilated figures of saints.

- *4. An escutcheon of Canterbury, Arg., a chevron between 3 crosses Patèe, two and one, Or.
- *5. Another Canterbury as before, and the arms of Archbishop Warham.
- 6. The same. [Gu. a fesse O. in chief a goat's head attired of the 2nd, in base three escallops of the 3rd. Warham was Archbishop A.D. 1503—1532.]

WEST WINDOW, NORTH AISLE.

- 1. A great variety of roses, leaves, and uncertain pieces.
- 2. A mutilated figure of a woman with a golden crown on her head.
- 3. A very good figure of a man in a blue robe, with a golden crosier in his hand.
- 4. A good figure of a woman in a white robe embroidered with gold, with a golden crown on her head.

*I have marked with an * the fragments which are still in existence. In the Davy MS., British Museum, there is a list, taken at a later period, of many more pieces, but I did not think it necessary to copy it. I will only add a list of the pieces which Mr. Hedgeland reports to be in his possession, besides those which are given by Parsons.*

- 1. A fleur de lis crowned, and the letters E. R. on each side.
- 2. Arms of England.
- 3. Three crowns.
- 4. Arg. a cross Gules.
- 5. Arms of England.
- 6. A shield of sixteen coats.
- 7. An eagle, Vert, beaked and membered Gu.
- 8. A male figure in purple drapery, crowned.
- 9. A female figure crowned, and in yellow and white drapery
- 10. Male figure on a blue background, draped in red and green.
- 11. Female figure with glory, drapery blue and red.
- 12. Part of the crucifixion.
- 15. Legs and skirt of a figure.
- 14. Female figure in blue, hands in prayer, and holding beads.
- 15. Quantity of crocketed spires.
- 16.)
- 17.) Four tops of openings, each containing the upper part of a decorated canopy.
- 18.)
- 19.)
- 20. An old crown, about the time of Queen Elizabeth
- 21 & 22. Two pieces of a large canopy.
- 23. A small figure of Our Lord (broken).
- 24. A small head of the Blessed Virgin and Child.
- 25. A small female head.
- 26. Full size face of a male figure, very broken.
- And 20 or 30 fragments, of various kinds.

APPENDIX D.

DEANS OF BOCKING.

[From *Newcourt's Repertorium*. Those marked with an * were also Rectors of Hadleigh. The Archbishops of Canterbury present.]

Archbishops
of Canterbury

DEANS.

- Islep? Rob., Archid. Stafford, 1243.
- Reynolds. Walter, Rector de Illeg, Non. Oct., 1315.
John de Waltham, 2 Kal. Feb., 1326.
- Langham. John Glasne, Rector de Stisted, 2 Kal. Dec., 1366.
Edm. de Bockingham, Rector de Bocking, 16 Kal., Feb., 1367,
per revocationem commissionis Glasne.
- Sudbury. Hugo de Halsted, Kal. Oct., 1375.
Thomas Crocer, Rector de Bocking, 12 Oct., 1379.
- Moreton. Tho. Aylward, cl., 26 Aug., 1392.
- (Courtenay?)
- Chicheley. Will. Cavendish, 13 June, 1414.
- Stafford. John Kykeby, A.M., 14 Aug., 1443.
Will. Wroo, 12 Oct., 1452.
Joh. Perminter, L.B., 1454.

Note. That from this time I have not found one Dean of Bocking for above 100 years.

- Pole. *John Nowell, S.T.B., 1 Jun., 1556.
- Parker. John Puyasant, A.M., 10 Nov., 1564.
Tho. Watts, S.T.B., 5 April, 1571.

[For a memoir of Watts, see *Cooper's Athen. Cantab.* He was of Christ's College, Cambridge, B.A., 1552-3; M.A., 1560; D.D., 1570; an exile for religion, in Queen Mary's reign; voted like our Rector, Dr. Spencer, against certain Church Ceremonies, in the Convocation of 1562; and died May 28, 1577.]

- Tho. Watts, præd., }
*John Still, S.T.B., } Conjunctim et divisim, 4 Nov., 1572.
- Grindall: Tho. Watts.

Archbishops
of Canterbury

DEANS.

- *John Still, S.T.B., præd, 16 June, 1575.
The same, 18 Feb., 1575.
The same, 1 March, 1575, nunc commissio emanavit ad visitand'. Decanatum de Bocking.
- Whitgift. John Mullins, Archid. Lond. }
*John Still, Rector de Hadleigh, } 21 Oct., 1583.
Ric. Wood, S.T.P. }
*George Meriton, S.T.B. } 24 Maii, 1599.
- Bancroft. Zach. Pasfield, }
*Geo. Meriton, } S.T.P. 10 Dec, 1609.
- Abbott. The same, 7 Jun., 1611.
John Barkham, S.T.P. }
*Geo Meriton, præd. } 5 Dec., 1616.
John Barkham, 21 Maii, 1623.
- Laud. John Barkham, præd. }
*Tho. Goad, S.T.P. } 22 Oct., 1633.
*Tho. Goad, S.T.P.
Joh. Gauden, S.T.P.
- [The "Liber Actorum" shews that the name of * *Robert Cottesford*, S.T.P., Rector of Hadleigh, is omitted here. He seems to have been appointed on the death of Dr. Goad, to have held his first court Oct. 31, 1638, and to have had jurisdiction "infra totum Decanatum de Bocking."]
- Juxon. Ric. Colebrand, cl., 7 Dec., 1660.
[The "Liber Actorum" shews also that the name of * *Thomas Cooke*, S.T.P., Rector of Hadleigh, is omitted here. According to it he was Dean of Bocking in 1669-1670.]
- Sheldon. Nat. Sterry, A.M., 8 Sep., 1674, per mortem Colebrand.
- Tenison. Dom. Will. Dawes, Barr., S.T.P., 19 Dec., 1698, per mort. Sterry.
[Newcourt's List ends here, and I am sorry that I have not been able to continue it satisfactorily for the next 100 years; but the following Rectors of Hadleigh were, I believe, Deans of Bocking in the 18th century, though I do not know the dates of their institution. The list for the present century I know to be correct.]
- *Robert Clavering, D.D., 31 July, 1714.
- Wake. *David Wilkins, D.D.
- Potter. *Thomas Tanner, D.D.
- Moore. *Thomas Drake, D.D.
*George Watson, D.D.
*Edward Auriol Hay Drummond, D.D.

Archbishops
of Canterbury

DEANS.

	Right Honble. Lord Charles Aynesley, M.A. } *Edward Auriol Hay Drummond, D.D. } June 22, 1803.
Manners Sutton.	Christopher Wordsworth, M.A. } *E. A. H. Drummond, D.D. } May 30, 1808.
	Charles Barton, D.D. } *E. A. H. Drummond, D.D. } May 2, 1816.
Howley.	Charles Barton, D.D. } *Hugh James Rose, B.D. } Jan. 26, 1830.
	*William Rowe Lyall, M.A., March 4, 1834.
	*William Rowe Lyall, M.A. } Sir Herbert Oakley, Bart., M.A. } March 11, 1834.
	Sir Herbert Oakley, Bart., M.A. } *Henry Barry Knox, M.A. } Sept. 7, 1841.
	*Henry Barry Knox, M.A. } Henry Carrington, M.A. } April 18, 1845.

APPENDIX E.

The names of the Rectors of Hadleigh: which in the Archbishop's Registers at Lambeth is severally written Hadleigh, Hadley, Haddeley, Hadleighe, and Hadeleigh.

This List was made by Dr. David Wilkins, and is inserted with some variations both in his MS. account of Hadleigh, and in the Parish Register of Baptisms, 1682-1789. The biographical notices have for the most part been subsequently added either by Dr. Wilkins, by others, or more especially by myself.

A.D.

1292. Rob. de Oysterne.

1317. Johan. de Greneford, collated by Archbp. Reynolds.

Johannes de Camera resigned to his successor for Worwell. In an old Institution Book at Norwich, it is said that y^e A. B. C. (Archbishop of Canterbury) empowered the Bp. of Norwich to take Camera's resignation of Hadleigh, and upon his being instituted to Worwell (J. de Wasing's living) to collate Wasing to Hadleigh.

1325. m. Julio. Gregorius de Wasniggs (Wasing), collated by Archbp. Reynolds.
1340. Nicholaus de Ake.
1368. Joh. Baslet, collated by Archbp. Langham. Resigned. He was Rector of Chelsey, 1368, Oct.; and Rector of Chadwell, in Essex, 1389, Jan. 12.
1368. Tho. Preston, A.M. Resigned. He was Rector of Chelsey, 1368, and of St. Margaret, Lothbury, London, 1393.
1368. Will. Pakner.
1381. Johan. Balsham. Resigned. In Canterbury Register he is called Waltham.
1384. Johan. Bacon, collated by Archbp. Courtney.
1415. Will. Chicheley, collated by Abp. Chicheley. He was afterwards Archdeacon of Canterbury.

The annual value of the Archdeaconry of Canterbury in 1379, was £157. 10s. 0d.—See *Fuller's Church History*, vol. ii., p. 351.

The Chicheleys were probably natives of Northamptonshire, and brothers of the Archbishop of that name. The Archbishop, at all events, was born at Higham Ferrers, where a brass in the church, (placed there no doubt by him), marks the grave of his parents. He is said to have attracted the notice of William of Wykeham, as he kept his father's sheep; but in the midst of the honours which he afterwards attained, he was careful to advance, though not unduly, the interests of his own family. He died in 1443, and was buried on the south side of the Presbytery, in Canterbury Cathedral.—*Poole's History of Architecture*, p. 367.

Fuller tells the following curious anecdote, which shews the origin, as I suppose, of William Chicheley, our Rector also:—"I have nothing else to observe of Archbishop Chicheley, save the common tradition how King Henry the Sixth, acted herein by some mis-clere courtiers (otherwise in himself friend enough to churchmen), sent the Archbishop, for a new-year's gift, a shred-pie indeed, as containing pieces of cloth and stuff of several sorts and colours, in jeer because his father was a tailor at Higham Ferrers, in Northamptonshire. The Archbishop thankfully received the gift, even after he had seen the entrails thereof, and courteously entertained the messenger, requesting him to return to his Grace, 'if my Lord the King do but as far exceed Henry the Fifth (whom God assoil), his father, as my meanness hath gone beyond my poor father, he will make the most accomplished monarch that ever was in Christendom.'"—*Church History*, vol. ii., p. 451.

1418. Thos. Walbere, collated by Abp. Chicheley. He was Rector of Hadstock, in Essex, 1498, Oct. 2; and Prebendary of Twyford St. Paul's, 1416, June 4.
1438. Thos. Chicheley, collated by Abp. Chicheley, obiit. He was likewise Archdeacon of Canterbury; Prebendary of Cadington Minor, St. Paul's Ch., London, 1429, 18 Feb.; and held many other preferments. He was one of the attesting witnesses to the Founder's (Archbishop Chicheley's) Statutes

for All Souls' College, Oxford, dated at Lambeth, April 2, 1443. "Præsentibus tunc ibidem venerabilibus viris Magistris Thoma Chichele, Archidiacono Cantuarensi," &c.

1467. Thos. Rotherham, Keeper of the Privy Seal to King Edward IV., collated by Abp. Bouchier. He was afterwards Lord Chancellor, and Bishop first of Rochester, then of Lincoln; and lastly Archbishop of York.

Thomas Rotherham was Master of Pembroke Hall, in Cambridge, Chaplain to King Edward the Fourth; Provost of Beverley; Keeper of ye King's Privy Seal: Rector of St. Vedast, London, 1465; Rector of Hadleigh, 1467; Bishop of Rochester, 1467; of Lincoln, 1471; Lord Chancellor, 1474; Archbishop of York, 1480; dyed May 29, 1500.—Vid. *Godwyn de Præsulibus Angliæ*, p. 698.

1472. Will. Pykenham, ob. He was Archdeacon of Suffolk, 1471; Prolocutor 1481, præsentatus per Dec. S. Pauli, Lond., et Archidiac. Cantuar. He was LL. Doctor; Dean of Stoke College; Vicar of Ruthyn, in Kent; Rector of Rayleigh, in Essex, Aug. 3, 1462; Vicar of Hatfield Regis, 1465; Chancellor of Norwich; Rector of Hadleigh, 1472; Prebendary of Wenlakesbury, in St. Paul's Ch., London, 1472; Prebendary of Leighton Busard, in y^e Cathedral Ch. of Lincoln, 1483; Prebendary of Gaia Major, in Ch. of Lichfield, 1485; Prebendary of West Thurrock, in y^e Free Chapel of Hastings. He died 1497, and was buried at Stoke Clare. *Newcourt's Repert.* vol. i., 221; ii., 592: *Willis's Cathedr.* vol. ii., 205: *Brown's Antiq. of Norwich*. (In his will in y^e Prerogative Office, he calls himself Rector of St. George's Wrotham, in Rochester Diocese.)

1497. Joh. Rice, LL B., collated by Archbp. Morton, ob.

[During the interval between Rice and Bedyll, there was a Thomas Rose here, either as Rector or Curate. Foxe, whose Acts and Monuments were published in 1562, says it was then "about 47 years ago or thereabout, which would be 1515. Rose appears to have been Curate of Polstead, to "one Master Fabian," and by his means was afterwards "placed in the town of Hadley, where he, first coming to some knowledge of the Gospel, began first there to treat upon the Creed; and thereupon to take occasion to inveigh against purgatory and praying to saints and images." His preaching so inflamed the zeal of four men that "they adventured to destroy the rood of Dovercourt, which cost three of them their lives," and Rose, to whom it was brought, burnt the coat of the said rood. Rose had enemies, however, at Hadleigh, who informed against him, and he was arrested and committed to prison, in the Bishop of Lincoln's house, in Holborn, where he was very cruelly treated, and not allowed to have any interview with some Hadleigh friends, or even with his mother. He was afterwards set at liberty through the influence of Cranmer, but was not allowed to come within twenty miles of Hadleigh. Some of his friends wished to have him back, and obtained permission from the Archbishop; but the "cure" having been filled up, he could not be re-instated in it. He then became Chaplain to the Lord

Cromwell: but having preached against the points contained in the Six Articles, he was sought for by the Duke of Norfolk in person, and an order given that whosoever should take him should hang him on the next tree. He thereupon escaped to Zurich, and remained with Bullinger for a time, and afterwards he went to Basle. By and bye he returned to England with his wife and child, and was protected by the Earl of Sussex, till the death of Henry the Eighth. He was appointed by Edward the Sixth, to the benefice of West Ham, near London; but on the accession of Queen Mary, he was again exposed to persecution; but he was again fortunate enough to escape in safety "over the seas," and continued there until the Queen's death. He returned to England when Elizabeth came to the throne.—See *Foxe's Acts and Monuments*, vol. viii., pp. 581-590 (Seeley's ed., 1839). There is also a brief notice of Rose in the *Parker Society's Zurich Letters*, part ii., p. 773.

It will be observed that this confirms what I have previously stated about Hadleigh being remarkable for its leaning towards the Reformation, before the time of Rowland Tayler.

1531. Thos. Bedyll, LL.B., collated by Archbp. Warham. Resigned. He was Rector of Bocking, 1522, Nov. 20, and resigned 1532. He had St. Dionis Backchurch, London, March 12, 1527; resigned Dec., 1530; was Archdeacon of Cleveland, 1533, June; resigned Aug. following; Archdeacon of London, 1533, Aug. 5; resigned Dec., 1537; Prebendary of Mapesbury, London, 1537, Dec. 17; resigned 51 days after; Rector of All Hallows, y^e Great, London, 1534, Dec. 30. Obiit 1537, 18 Septr.
1534. Will. Ryvett, LL.B., collated by Archbp. Cranmer; ob. Archdeacon of Suffolk, 1540-1
1541. Joh. Vyall, D.D., collated by Archbp. Cranmer, ob. He was also Vicar of Hayes cum Capella de Norwood.
1544. Rowland Taylor, LL.D., collated by Abp. Cranmer; martyred 1555.
1554. Joh. Nowell, S.T.B., Rector of Monk's Eldigh, May 6, 1554; was Dean of Bocking, June 1, 1556. Resigned.
1560. Thos. Spencer, M.A., collated by Archbp. Parker, ob.
1571. Joh. Styll, B.D., collated by Archbp. Parker. Margaret Professor in Cambridge, 1570; Rector of Hadleigh, 1571; Dean of Bocking and Prebendary of Westminster, 1573; Archdeacon of Sudbury, 1576; Prolocutor, 1588; Master of St John's, and afterwards of Trinity College, Cambridge; consecrated Bishop of Bath and Wells, Feb. 11, 1592. Dyed 26 Febr., 1607; buried in the Cathedral Church of Wells.
- There was a George Still, Rector of Whistfield, from 1556 to 1581, probably a near relation of our Rector, but not a son, if the list of Bishop Still's children at pp. 137-8, note, be correct.
1592. Joh. Beaumont, D.D., presented by Qu. Elizabeth upon the promotion of Dr. Styll. He was one of the earliest scholars

elected from Westminster School to Trinity College, Cambridge, 1568; B.A., 1572; Fellow of Trinity, 157—; M.A., 1576; resigned his Fellowship 1581; B.D., 1583. *Alumni Westm*, p. 47; buried at Hadleigh, April 27, 1599: "Dominus John Bem'ont Sacre Theologie Doctor et Rector istius Ecclesie Sepultus erat vicessimo septimo."—*Church Register*. He is mentioned as being present at parish meetings at Hadleigh, in 1595, 1596, and 1597, in the *Churchwardens' and Collectors' Book*.

Dr. Beaumont seems to have been Rector of Whatfield before he was appointed to this living. He was made Rector there in 1581, and appears to have held Whatfield with Hadleigh, till his death, in 1599.

1599. Geo. Meriton, B.D., collated by Archbp. Whitgift. He was a native of Hertfordshire. He was originally of St. John's College Cambridge, and there took the degree of B.A. in 1584-5, and of M.A. in 1588; he was afterwards, July 4, 1589, elected Fellow of Queen's; was Junior Bursar, 1595-6; Senior Bursar, 1596-7; and there proceeded B.D. in 1596, and D.D., 1601; Dean of Bocking, 1599; Dean of Peterborough, June, 1612; Dean of York, 1617. He was buried in the south aisle of York Minster; and there is this inscription on his grave: "Here lyeth the body of George Meriton, D.D., late Dean of this Church, who departed this life, Dec. 23, A.D., 1624."—*Drake's York Minster*.

Whilst at Cambridge he appears to have been engaged in a controversy with Thomas Brightman, "a dissaffector of the Church discipline of England." "He (Brightman) was born in the town of Nottingham, bred at Queen's College, at Cambridge, where a constant opposition, in point of judgment about ceremonies, was maintained between him and Doctor Meryton, afterwards Dean of York."—*Fuller's Church History*, vol. v., p. 383.

The Register shews that he had several children baptized here; and the *Churchwardens' and Collectors' Book* that he was very regular in his attendance at parish meetings, even after he had been made Dean of Peterborough, until 1616. The latter contains his autograph signature in one or two places.

From the latter book it also appears that on leaving Hadleigh, he made some gifts of money to the town, for there is the following memorandum at p. 362:—1620. "There was tenne pounds received this yeare last past of Dr. Meriton, wch he gave to the towne, whereof five pounds was bestowed in the charge for the minister's dyett, wth the exercise on Mondays; and the other five pounds was distributed in linnen and woollen clothe, to the poore people of the towne."

"Also Christopher Meriton brought in at this accompte five pounds, given by Mr. Dr. Meriton, wch five pounds was payed to Mr. Fowler, towards the minister's dyett."

And at p. 367, there are these further memoranda in reference to Dr. Meriton:—

"The first five pounds wch was given by Mr. Dr. Meriton, Deane of York, at Christmas, was employed in the charge of the minister's dyett, 1619."

"The next five pounds was distributed in linnen and woollen to the poore people, in the year 1620."

"The third five pounds was bestowed in the charge of the minister's dyett, as apeareth by accompte taken in y^e writing of Mr. Fowler, 1621."

"The 4th five pounds was distributed in linnen and woollen as apeareth in the Collectors Book, 1621."

"The fifth five pounds was paid by Mr. Alabaster to Mr. Fowler, for the minister's dyett."

I cannot understand what the payment for the "Minister's dyett" refers to, unless it was intended to go towards the support of the Lecturer, who preached a sermon on the market day. The extract at p. 43, relating to the bells,—“for ringing of the bell on Mondays to the Sermon,”—appears to strengthen this conclusion.

1618. Thos. Goad, Provost of King's College, Cambridge; (this is a mistake of Dr. Wilkins') Prebendary of Canterbury and Winchester; Præcentor of St. Paul's, London; Rector of Black Notley, in Essex; Chaplain to Archbp. Abbott; Dean of Bocking. Died Aug. 8, 1638, and was buried in the Chancel of Hadleigh Church, next day.
1638. Robert Cottesford, D.D., was Rector as appears in the Church Register, 1641, but was ejected before Oct. 12, when his son Isaac was christned; Vicar of Canewdon, Essex, 1629, Dec. 13; Prebendary of Hopton in St. Paul's Ch., London, 1633, Sep. 12; Rector of Monk's Eleigh, 1635, coll. by Archbp. Laud, ejected 1643; Dean of Bocking, 1638.
- Isaac Harrison, M.A. (called Doctor in Divinity, in Register of Baptisms, 1658), ejected; dyed at Easton; was Rector of this parish in 1647 and 1656, as appears by the Church Registers at y^e christning of his children—Feb. 20, 1647; March 16, 1650; Dec. 24, 1654; Aug. 26, 1656;—but how long after does not appear.
1662. Dan. Nicholls, B.D., collated by Archbp. Juxon; admitted Pensioner of Queen's College, Cambridge, 31 March, 1645, tutore M^{ro} Sillesby; elected Scholar, Feb. 10; admitted Feb. 14, 1645-6; transferred to the foundation of George Mountague, Bp. of York, 19 Jan., 1646-7; admitted Jan. 20; B.A., Jan. 1648-9; M.A., 1652; B.D., 1659; D.D., 1664; elected Fellow, March 1, 1648-9; admitted Jan. 7, 1649-50, in locum M^{ri} Barksdall; re-elected and re-admitted, Aug. 23, 1660, in locum M^{ri} Sparrow (Essex). He held the following College Offices: Prælector Setoni, 1651-2; Præl. Græcus, 1652-3; Præl. Arithm. 1654-5; Decanus Sacelli, 1655-6; Censor Philos. 1656-7; Thes. Super. and Censor Theolog., 1657-8; Præl. Heb., 1658-9; Præl. Arithm. 1659-60; Decanus Sacelli, 1660-61; Censor Theol., 1661-2; Scrutator of the Univ., 1659-60; nominated to the Vicarage of Oakington, Cambs., Oct. 17, 1658, but does not seem to have held it, as his successor was

appointed three months after; Chaplain to Archbp. Juxon, who presented him to Stisted, Essex, 5 March, 1662, and in the same year to Hadleigh, by which his Fellowship was vacated. He died Sep. 10, 1665, and was buried on Sep. 12, on the south side of the Chancel of our Church, within the rails. The following too fulsome inscription marks his grave:—

Hic jacet quod mori potuit DANIELIS
NICOLLS, SS.T.D., olim Coll., Regin. Cant. Soc.
R^o D^{no} D^{no} G. Juxon, Arch. Cantensi a Sacris,
Hujus et Ecclesiæ de Stisted in agro
Essexiensi Rect.
At non hic tumultatur sola
Corporis cadaverosa moles;
Verum immaculatæ animæ puriores exuviae.
Quippe qua Deum coluit, spectanda pietas merito siet,
Non unicum Parochianorum exemplum,
Sed bonorum omnium.
Non bonis operibus innixus est sed fecit tamen;
Nec tantum strictas pietatis leges nunquam transilivit,
Sed Temperantiæ, Modestiæ, Inediæ ultrò sibi
Arctiores posuit Cancellus.
Regem quem honorabat exulem, reducem venerabatur:
Ecclesiam Anglicanam, quam lugebat depressam,
Ornabat restitutam. Habebis brevi
Quæcunque sibi Doctrina vindicavit aut virtus,
Ea hic (heu piget dicere) sepeliuntur.
Eum hinc pene mediis annis sustulere
Non præmatura, quia ad Cœlos, fata.
Obiit anno ætatis suæ 35; 10^{mo} die 7^{bris};
Verbi Incarnati 1665.

1665. Thos. Cooke, B.D., collated by Archbp Sheldon. He was a native of Warwickshire; B.A., 1652-3; Fellow of Pembroke hall, Cambridge, 13 April, 1652 (1653 probably the correct date); M.A., 1657; readmitted Fellow, 1660; B.D., 1664; Rector of Hadleigh and of Bocking (Stisted?), 1665; D.D. 1679; Chaplain to Archbishop Sheldon, and Henchman, Bishop of London; collated to the Archdeaconry of Middlesex, Dec. 7, 1669; he was Dean of Bocking 1669; Prebendary of Willesden in St. Paul's, Sept 29, 1670; collated to the Treasurership of St. Paul's, March 25, 1672; in 1679, May 24, he is mentioned in *Dugdale's St. Paul's*, in the List of Subscriptions for rebuilding that Church: "Given by Thomas Cook, of Hadley, in Com. Suff. 0010. 00. 00." He died, according to the epitaph on his grave, on Sept. 25, 1679, aged 47, and was buried in the Chancel of our Church, according to the Register on the day of his death: "Sept. 25, Dr. Cooke, Rector." The following is the epitaph:—

In Spe Beatæ Resurrectionis
Hic jacet
Venerabilis vir THOMAS COOK, S.T.P.
Hujus Ecclesiæ Rector.

Eximius Sacræ Scripturæ Interpres
 Quam sic Docendo elucidavit,
 Vivendo ornavit,
 Moriendo firmavit,
 Ut par ubiq. sibi agnosceretur.
 Obiit Septemb. 25^o
 Anno Domini 1679,
 Aetatis suæ 47.

There is a Mr. Richard Cooke mentioned as Rector in the *Liber Actorum*, 1669 and 1670, although the Venerable Thomas Cooke is spoken of just before as Dean of Bocking. In 1670 Mr. Thomas Oley is mentioned as Curate after the name of Mr. Richard Cooke as Rector, which looks as if the Living of Hadleigh had been given up to Mr. R. Cooke; but on the other hand, Dr. Thomas Cooke is said both in his epitaph and in the Church Register to have been Rector here at the time of his death in 1679.

1679. Carol. Trumbull, LL.D., collated by Archbp. Sancroft, Rector of Stisted, Essex, 1679, Oct. 3. Deprived. Obiit 4^o Jan., 1723-4 aged 78, and was buried in the Chancel of our Church, under the site of the present pulpit, on Jan. 10.
1691. Zach. Fiske, of Queen's College, Cambridge; B.A., 1668; M.A., 1673; presented by K. William and Q. Mary, ob. He was Rector of Cockfield in Suffolk, and held Hadleigh Living for Dr. Trumbull, who enjoyed the full perquisites of it. Thos. Fiske was then Curate, whom Dr. Smallbroke discharged when he came to the living. Zachariah Fiske was buried at Cockfield, in Septr., 1708, but there is no monumental record of him there.
1709. Rich. Smalbroke, D.D., collated by Archbp. Tenison. Resigned. Fellow of Magdalen College, Oxford; Bishop of St. David's first, and afterwards of Lichfield and Coventry.
1712. Rob. Clavering, M.A., collated by Archbp Tenison. Resigned. Originally of Lincoln College, Oxford, where he took the degree of M.A., on May 20, 1696; incorporated of Cambridge, 1698; Fellow and Tutor of University College; B.D. and D.D., March 2, 1715; and Canon of Christ Church; and for more than forty years Regius Professor of Hebrew at Oxford—from 1705 to 1747; consecrated Bishop of Llandaff, Jan. 2, 1724; and in 1728, translated to Peterborough. Died in 1747, and was buried near the altar, in the choir of Peterborough Cathedral. His coffin was exposed to view in 1858, when the stone pavement under which it lay, was removed for the purpose of introducing gas fittings over the altar. No inscription, except the name, was found on the coffin, and no entry or record of

any particulars of his life and episcopate is to be gathered from the Cathedral Archives.

Bishop Clavering is said in *Nichols' Literary Anecdotes*, vol. ii., p. 604, to have assured Francis Peck that *The Whole Duty of Man* was written by one Basket, a Somersetshire Clergyman.

I suspect that Bishop Clavering's family must have been connected by marriage with that of Bishop Hough, but I have had no means of verifying the conjecture.

1713. Rich. Ibbetson, M.A., collated by Archbp. Tenison. Resigned. Was Rector of Lambeth; Residentiary of Exeter; and Archdeacon of Exeter and Chaunter. In *Tanswell's History of Lambeth*, pp. 138-9, he is thus noticed:—"Richard Ibbetson, (appointed Rector), Sept. 30, 1717, by the king, on Gibson being made Bishop of Lincoln. He was a native of Yorkshire, of Oriel College, Oxford (M.A. Oct. 14, 1701), of which he was afterwards Fellow; Chaplain to Archbishop Tenison, who conferred on him the Lambeth degree of D.D. He died Sept. 2, 1731, at Canterbury, and is buried in the Cathedral." There is no record, however, of his burial in the Cathedral Registers; nor is it known that any monument was ever erected to his memory.

1717. Will. Byrche, M.A., collated by Archbp. Wake. He was third son of Thomas Byrche, Esq., of Leycroft, Staffordshire; admitted into Westminster School, in 1703; elected to Trinity College, Cambridge, 1706; B.A., 1709-10; Fellow of Trinity, 17...; M.A., 1713; LL.D., but not of Oxford or of Cambridge, 17...; Rector of Hadleigh, 1717, and of Monks' Eleigh in the same year; resigned these livings in 1719, when he was appointed Chancellor and Prebendary of Worcester, and much about the same time he was presented to the large living of Fladbury, near Pershore (probably as an "option"), by Archbp. Wake. "He has a good £1,000 a year in preferment" (writes the illustrious Bishop Hough, to whom Dr. Byrche was a first cousin once removed, in Feb., 1727), "no part of it or of his business, lying above ten miles from his house, which is a very good one and charmingly situated." On Oct. 27, 1727, he was collated by Bishop Hough to the living of Blockley, in the same county.

Dr. Byrche was also nephew to Lady Lee, whom that Bishop married, and she bequeathed £20 to him in her will to buy a ring. He was the author of the "Modest Apology for Punning," in the *Guardian*, No. 36. He arranges the several advantages of "the art" under three general heads—Intellectual, Moral, and Physical:—I. Intellectually it (1) gives us the compass of our own language, by causing a search for the words which agree in sound, but have different meanings; (2) it ends disputes with a joke, "the clashing of words being prevented by the jingling of words;" (3) it promotes attention of mind, "the company being constantly

kept on the watch for something amusing;" (4) and thus, by means of the ridiculous, produces mirth and good humour. II. Morally, it is adorned with (1) humility; (2) urbanity; (3) and justice. III. Physically, it contributes to health, by throwing off all the bad humours, and occasioning such a brisk circulation of the blood, as keeps the lamp of life in a clear and constant flame;—punsters being for the most part of a "corpulent make and a round vacant countenance." The author professes to write from experience; but the letters of Bishop Hough shew that he was frequently ill, sometimes through some malady in his foot; now with pleurisy; now with fever; now with ague; and once, as it appears, with gout.

He married somewhere about 1727-28, Elizabeth, daughter of Thomas Savage, Esq., of Elmley Castle, Worcestershire, who brought him a fortune of about £800 a year, and eventually his son became heir of Elmingham,—and took, with the property, which was worth £44,000, the name of Savage. This son, however, died without issue, in 1776.

Dr. Byrche himself died in 1741, and was buried in the south cloister of Worcester Cathedral. The following is the inscription to his memory, on a brass plate, attached to the wall, near his grave:—

"WILLIAM BYRCHE, LL.D., of Leycroft, in the County of Stafford; Chancellor of this Diocese; Rector of Fladbury, in this County; died A.D. 1741. He married Elizabeth, daughter of Thomas Savage, of Elmley Castle, Esq., and left issue Elizabeth, Thomas, and Jane."

See *Nash's History of Worcestershire*; *Green's History of Worcester*; and *Wilmot's Life of Bishop Hough*.

1719. David Wilkins, D.D., collated Nov. 17, by Archbp. Wake. He was Rector also of Monks' Eleigh, collated Nov. 25, and inducted Dec. 4, 1719; Prebendary of Canterbury; and Archdeacon of Suffolk. Buried in the chancel of Hadleigh church.

[Dr. Wilkins' List ends here.]

1745. Thomas Tanner, of Christ Church, Oxford, M.A., June 14, 1740; collated by Archbp. Potter, whose daughter he married; inducted Oct. 26, 1745; Dean of Bocking; Rector of Monks' Eleigh, inducted Oct. 29, 1745; Prebendary of Canterbury. Died March 11, and was buried in Hadleigh church, near the vestry, on March 20, 1786

There is a small mural monument to his memory, in the upper part of the north aisle, or Lady Chapel, opposite to the vestry door, and it bears this inscription:—

Sacred to the memory of THOMAS TANNER, D.D., Rector of this Parish; Prebendary of Canterbury; who departed this life, March 11th, 1786, aged sixty eight; and also to the memory of Mary Tanner, his wife, who dyed the 30th of April, 1779, aged fifty six. In filial affection and gratitude (as a small tribute to the exemplary conduct and many excellent virtues, of two most indulgent and kind parents), this monument is erected.

1786. March 28. Thomas Drake, born at Halifax, in Yorkshire, in 1745; B.A., 1768; M.A., 1771; Fellow of St. John's

College, Cambridge; S.T.B., 1779; S.T.P., 1784; collated by Archbp. Moore; was Chaplain to the Archbp.; Rector of Little Hornead, Herts; Dean of Bocking; one of the principal Registrars of the Prerogative Court of Canterbury; removed July 26, 1790, to the Vicarage of Rochdale, Lancashire; died at Rochdale, Septr. 12, 1819, and was buried in the new churchyard, where a table tomb enclosed with iron railings, was erected by the parishioners, "in testimony of their affectionate regard for the memory of their late worthy Vicar." The following is the inscription:—

H. S. E.

THOMAS DRAKE, S.T.P.,

Natu Halifaxiensis,

Coll. Div. John Cant. quondam Socius;

Reverendissimo in Xto Patri Joh. Moore,

Archiep. Cantuar. a sacris Domesticis;

Deinde

Eccl. de Hadley, Com. Suff., Rector;

Demum

hujus Parochiæ

de Rochdale per annos xxix Vicarius.

Qui diem ob. supremum Sep. xiiº

MDCCLXXIX.

annum ætatis agens

LXXV.

Vir doctus, mitis, vitæ integer.

1790. George Watson, B.A., 1770; M.A., 1774; Fellow of Trinity College, Cambridge; collated by Archbishop Moore, in exchange for the Rectory of Elwick, Durham; Dean of Bocking, 1791; D.D., April 30, 1792; removed to the Rectory of Rothbury, in Northumberland, Feb. 10, 1796.

1796. Feb. 9. Edward Auriol Hay Drummond, born April 10, 1758, the fifth son of the Honble. and Most Rev. Robert Hay Drummond, Archbishop of York, by Henrietta, daughter and coheiress of Peter Auriol, Esq., Merchant, of London; of Christ Church, Oxford; Student, May, 1774; B.A., 1777; M.A., 1780; B. and D.D., 1794; Prebendary of York, 1784; Chaplain in Ordinary to King George the Third, 1789; Rector of Rothbury, Northumberland; Rector of Hadleigh, through an exchange with Dr. Watson, 1796; Prebendary of Southwell, 1806; Rector of Dalham, Suffolk, 1822.

He married (1) Dec. 12, 1782, Elizabeth, daughter of William de Visme, Esq., by whom he had two sons and four daughters; and (2) his cousin, Amelia, daughter of James Auriol, Esq., and had by her two more sons and two daughters.

He was the author of "A Table of Catechetical Questions, prior to Confirmation"; London, 1813, 18mo.

He died on Dec. 30, 1829; was buried at Hadleigh, on Saturday, January 9th, 1830, within the altar-rails, in our Church; and his Funeral Sermon was preached on the next day, by his Son-in-law,

the Rev. Dr. Wilkins, now Archdeacon of Nottingham.—See *Gentleman's Magazine*, 1830, part i.

There is a mural monument to his memory, which was originally placed on the north wall of the chancel, but has lately been removed to the south wall of the Lady Chapel. It bears this inscription:—

M. S.

EDVARD. AURIOL HAY DRUMMOND, S.T.P.,
 Viri prænobilis Roberti Archiepiscopi Eboracensis
 Filii natu quinti;
 Majestati Regiæ à Sacris domesticis;
 Bokingæ in Comitatu Essexiæ
 Decani;
 Ecclesiæ Divi Petri Eboracensis,
 Neenon Southwelliensis in agro Nottinghamiæ
 Prebendarii;
 Hujus Parochiæ triginta tres annos
 Rectoris.
 Qui curæ pastorali strenuam operam dabat,
 Pietatem erga Deum summâ in homines benevolentia
 Ac morum elegantia ornabat:
 Literis ac studiis doctrinæ institutus,
 In concienibus sacris exstitit profluens, valens, nervosus.
 Obiit xxx Decemb. anno Domini
 MDCCCXXIX.

Annum agens septuagesimum secundum.

1830. Hugh James Rose, of Trinity College, Cambridge, B.A., 1817; M.A., 1820; B.D., 1827: collated by Archbishop Howley, January 26, 1830.
1833. William Rowe Lyall, of Trinity College, Cambridge; B.A., 1810; M.A., 1816: collated by Archbishop Howley; Resigned, 1841; Dean of Canterbury, 1845; died, 1857.
1841. Henry Barry Knox, born, Oct. 7, 1807; second son of the Right Honble. George Knox, fourth son of the first Viscount Northland, brother of the first Earl of Ranfurly, by Anne, daughter of Sir Robert Staples, Bart., D.C.L., F.R.S., and formerly M.P. for the University of Dublin; Fellow Commoner of Trinity College, Dublin; B.A., Feb. 19, 1828; M.A., March 6, 1832; ordained both Deacon and Priest, the latter July 5, 1833, by the Honble. Dr. Edmond Knox, Bishop of Killaloe and Kilfinora; collated to the Rectory of Monks' Eleigh by Archbishop Howley, in 1835, and to the Rectory of Hadleigh and joint Deanery of Bocking, by the same patron, on Oct. 30, 1841, vacating Monks' Eleigh; Chaplain to the Lord Bishop of Down, Connor, and Dromore.

Mr. Knox married (1) Sept. 30, 1841, Jane, eldest daughter of the late Honble. and Rev. Arthur Vesey, who died, leaving an only daughter, Nov. 13, 1846; and (2) Elizabeth Jane, eldest daughter of the Honble. Vice-Admiral E. S. P. Knox, and she left him again a widower, with another daughter, on March 4, 1855.

ADDENDA.

ALNAGER, pp. 14-15.—According to *Blount's Law Dictionary and Glossary*, Alnagers were first appointed in the 25th year of the reign of Edward the Third (1351).

HADLEIGH CHARTER.—Through the kindness of Mr. W. D. Sims, of Ipswich, who at the sale of the late Mr. Fitch's effects, became the purchaser of the MSS., &c., relating to Hadleigh, I am enabled to give here a copy of the following letters and documents, connected with the attempt made to regain the Charter, of which I have spoken at p. 21.

The letters, &c., in Mr. Fitch's collection are clearly the originals, but how or where he obtained them, I am unable to say.

Furnivall's Inn, Feb. ye 14th 1710.

Sir,

According to my promise I send you this, To informe you that I have wayted on Mr. Dudley wth Mr. Hervey's Lettr, who hath given me a very Satisfactory Account in what Condition our Charter stands; And on Monday wee are to meet Mr. Armitage (who is the person from whome Mr. Hervey rec'd his last Letter), after wch you may expect a more perfect and full Account, And I hope to bring the same downe wth mee; being fully resolved after that day (my most chiefe matters in Law being then concluded) to attend very diligently on that affaire only, And Doubt not of success therein; But must wayte (how long I am not certaine) wth patience. Be not yorself (or any other Gentleman concerned) Discouraged, for I assure you noe Care or Diligence shall be wanting to procure a speedy Accomplishmt of wt is desired, Neither doe I doubt yor Assistance to p'mote the Cause or the Incour'gemt of

Yor Chiefest Labourer
and humble servant therein

H. GOLDING.

To Mr. Edward Woodthorpe
at his house
in Hadleigh
in Suffolk.

Feb. 17th 1701 from
Furnivalls Inn in Holborne.

Sir,

I am this Minute returned from Mr. Dudley who is concerned in procureing or Charter. (He) assures me the same is in a very great (forw) ardness, That the King hath passed his of Sufferance to the Attorney Generall and the same will be compleated in Three Weekes (time), But hope upon paymt of Expedition money to the Clerkes, the same may be sooner effected. I shall wayte yor Answer, Directed to me at Furnivalls Inn Holborne whether I shall wayte to expedite matters and bring the same downe wth me, wch pray lett me have next post, or that I may come downe forthwth after Receipt of yors (my buisness being now fully compleated). You must expect the Holy-dayes in Shroftide will (cause) some Delay therein; Tomorrow I

intend to (wayte) on Mr. Doyly to know how our Cash stands (that) in case of necessity I may write to you to make a further Collection of the Subscriptions and make a Returne to him suiteable to our necessity. Assure yorself and the rest of the Gentlemen concerned noe care nor diligence shall be wanting in me, soe expect you will Neither starve the Cause Nor him who is

Yor most humble servt in haste

H. GOLDING.

You may expect a further Account next post.

To

Mr. Edward Woodthorpe
Hadleigh
Suffolk.

present.

Mr. Coleman,

Lett me desire yu to acquaint ye Gent: who have subscribed towards ye Charge of ye Charter of Hadley that on Wednesday (:) ye 20th instant I will wait on them at 2 A Clock at ye Lyon in order to receive their subscriptions.

JA. HARVEY.

2 Aug. 1701.

The persons subscribeing their names and sum'es of money Hereto for & Towards the Charge of procuring the Grant for Incorporateing the Towne of Hadleigh in the County of Suff^k Doe agree to pay their severall Subscriptions to Mr. Edward Woodthorpe of the same Towne Gen: and Mr. Joseph Whiteing of the same Towne Gen. Who doe promise to retorne and be answerable to such persons who shall pay their respective subscriptions for such their subscriptions as shall be paid to us or either of us if the whole subscriptions be not paid by such persons who have voluntarily subscribed towards the procuring the sd Grant. Dated the twentyeth Day of August Anno Domini 1701.

EDWARD WOODTHORPE
JOS. WHITING.

	£.	s.	d.		£.	s.	d.
Rec. of Edward Woodthorpe	5	0	0		58	10	0
of John Sponer	2	0	0	of Wm. Goss	0	10	0
of Ben. Smith	1	0	0	of Franc. Ratford	0	10	0
of Wm. Mott	5	0	0	of Mat. May	0	10	0
of Hen. Golding	5	0	0	of Wm. West	0	10	0
of Phil. Buckenham	5	0	0	of Tho. White	1	0	0
of John Scarlett	5	0	0	of John Lulpeck	0	10	0
of .. Smith	5	0	0	of Edward Morris	1	10	0
of Richd. Mott	1	0	0	of John Shepherd	1	0	0
of Jos. Coleman	5	0	0	of Tho. Gunn	0	10	0
of Thos. Cock	1	10	0	of John Turner	0	15	0
of Jos. Whiting	1	0	0	of John Mixer	0	10	0
of Ben. Coleman	1	10	0	of Roberson Barber	0	10	0
of John Cottewell	5	0	0	of Tho. Nunn	2	0	0
of Robt. Reason	0	10	0	of John Golding	2	0	0
of Robt. Howes	1	0	0	of Tho. Chaplin	3	0	0
of Bel. Martin	5	0	0	of John Hunt	2	10	0
of Wm. Turner	1	10	0	John Mann	0	10	0
of Hen. Rand	1	0	0	John Goldsborough	1	0	0
of Isaac Bunn	0	10	0	Geo. Gaell	1	0	0
of John Hull	1	0	0				
	58	10	0		£78	15	0

At the back of this note there is the following receipt, from Mr. E. Doily:—

Recd ye 29^o Augt 1701 In part of the within mentioned bill: Fifty pounds; p. y^e hands of Mr. Edward Woodthorpe, upon ye Account of James Harvey, p. mee

Witness

BELTESHAZZAR MARTIN.

EDWARD DOILY.

December y^e 4th 1701.

Rec^d of Mr. Edward Woodthorpe of Hadleigh in the County of Suffolke fourty pounds by the ord^r and Direction of James Harvey Esq. Intended Recorder for the Borough of the s^d Towne, And by the ord^r and Direction of the s^d Mr. Harvey to be payd to such person or persons as he shall direct for and Towards procureing the Charter for Re-incorporateing the s^d Towne, by me

Teste

H. GOLDING.

EDWARD DOILY.

The subscriptions, however, appear to have come in slowly; many persons who had given their names not being equally ready to give their money, so that on a third List of Subscribers, there is this endorsement:—“To collect upon Defaulters on this Account only £40. 00. 00.” At last disgusted with this conduct, and wearied by the delay in obtaining their wishes, the leading inhabitants determined, in 1707, to abandon the application for the Charter altogether.

Wee whose names are hereunto subscribed, persons formerly subscribeing and paying our severall subscriptions towards the regaining of the Charter for Incorporateing the Town of Hadleigh in the County of Suffolke; But noe great progress being made therein, and severall sum'es of money payd to Edward Woodthorpe late of Hadleigh afores^d Gen., Who payd out of the sayd sum'es to such persons as wee did ord^r and direct to him the sum'e of Nynety pounds, And att the time of the Decease of the said Edward Woodthorpe there Remained in his hands the sum'e of foure pounds, Which now remains in the hand of Edward Buckenham of Hadleigh afores^d Gen., Executor of the last Will and Testament of the s^d Edward Woodthorpe, Wee therefore Doe for our selves severally; Desire, appoynt, ord^r and Direct the s^d sum'e of foure poundes And Doe hereby ord^r, Direct, Authorise and Impower the said Dr. Charles Trumbull to lay out and dispose the s^d Sum'e for and Towards the buying Water Buckett Poles and Cromes and such other things as he shall think proper for the extinguishing of such fires as shall hereafter happen in the s^d Town of Hadleigh, Dated the first Day of January, Anno Dai 1707.

Charles Trumbull.

Jos. Alston.

John Sponer.

Tho. Nunn.

Hen. West, Senor.

Jon. Butcher.

Isaac Bunn.

Will. Turner.

Joseph Howes.

John Hunt.

John Lufford.

Benjn. Coleman, Senr.

Geo. Gaell.

Will. West.

John Hall.

Richard Mott.

Henry Rand.

Tho. White.

John Bunn.

Thomas Cock.

John Golsbrow.

Robinson Barber.

John Miller.

H. Golding.

William Mott.

Philip Buckenham.

Belteshazzar Martin.

Joseph Coleman.

Matthew May.

John Turner.

Richard Hatch (or Hazell?).

John Golding.

Sam. Seaman

Tho. Fiske.

John Mann.
 Thomas Gunn.
 John Stevens.
 Edward Morrice.
 Joseph Liveings.
 Francis Radford.
 Robert Reason X mark.

Robert Howes.
 James Goss.
 William Jacob.
 ? Scarlett.
 William Gos.
 Thomas Chaplin.

To this document is appended the following receipt, in the handwriting of Dr. Trumbull:—

7 February 170²/₅.

Received then of Mr. Edward Buckenham ye within mentioned Sume of Four pounds to be laid out by me for Water Buckets and other things mentioned in this writing—I say received by me,

CHARLES TRUMBULL.

In reference to the matrix of the curious BRASS, which is mentioned at p. 60, I have been favoured with the following communication from the Rev. Herbert Haines, who is just on the point of publishing a work on Monumental Brasses:—"There cannot be the least doubt as to what the original Brass was; viz. two hands holding a heart with an inscribed scroll issuing from it,—a device not at all unfrequent on Monumental Brasses, in the Eastern Counties. I have a rubbing from one at Elmstead, Essex; ..the hands are represented as issuing from clouds. I understand from your note, that there is a tradition that the deceased died from the bite of a serpent, and shall accordingly mention this in my book; which I can safely do, although it may be sad heresy for you to broach such a theory as mine, in the hearing of the clerk and sexton, and other good folks at Hadleigh."

I would here only remark on this interesting communication, that the tradition which I have mentioned, can be traced a good way back. It is mentioned in the Wilkins MS., which was written between the years 1721 and 1745, and the authority given is Mr. W. Beaumont, who was born about the year 1630.—See p. 188, note.

I would refer my readers for other information, to the work of Mr. Haines, which will be published shortly, by Messrs. J. H. & James Parker.

PARISH CLERKS, p. 69, note *.—I suppose the following extract from *Burns' Ecclesiastical Law*, explains the difficulty about the detention of the "Church Clerk's wages." Parish clerks used formerly to receive from masters of families, a loaf of bread at Christmas, eggs at Easter, and in the Autumn certain sheaves. "Also that may be called a laudable custom, where such clerk every quarter of the year, receiveth something in certain money, for his sustenance, which ought to be collected and levied in the whole parish. For such laudable custom is to be observed, and to this the parishioners ought to be compelled; for having paid the sum for so long a time, it shall be presumed that at first they voluntarily bound themselves thereunto."

ARCHBISHOP ROTHERHAM, p. 85.—“ Buckden Palace, the residence of the Bishops of Lincoln, was built by Bishop Rotherham in the 15th century, and presents a fine group of buildings of brick and stone, the most striking features of which are the gateway tower, and the keep with its octagonal turrets rising from the ground. It was surrounded by a moat.”—*Parker's Domestic Architecture, &c.*, vol. iii., p. 251.

DR. GOAD, p. 170.—In *Dean Newland's Life of Antonio De Dominis*, 1859, pp. 211-212, it is stated that Dr. Goad was employed by King James the First, to discuss the question of Schism, with the Archbishop, in Feb., 1621. “The King then despatched him to the Archbishop to discuss the question of Schism. On the 19th of February, Dr. Goad sent to his Majesty the result of this interview. ‘De Dominis informed Dr. Goad that this Schism was not understood by me plainly, until within these four months, after many discussions about it.’”

DR. TRUMBULL, p. 200.—The passage relating to the funeral of Dr. Trumbull, which I extracted from the Davy MSS., was taken originally I find, from the Parish Register at Aldham. It was written in the first instance on a loose piece of paper, but was afterwards copied on a fly-leaf of the Register. The reason of such a memorandum being made, is that the then Rector, Mr. John Sponer, had been Curate to Dr. Trumbull. “I came to Hadleigh,” he says, “to dwell with Dr. Trumbull, and serve him as his Curate there, January 21, 1686-7.”

BISHOP SMALBROKE, p. 202.—*Burns' Ecclesiastical Law* states that Woolston was fined £25 for each of his four discourses on the Miracles of our Lord, and was condemned to suffer a year's imprisonment, and to enter into a recognizance for his good behaviour during life, himself in £3,000, and £2,000 by others.

P.S. Since writing the above I have been told that a large *trouvaille* of Edwardian pennies was found at Yarmouth in 1858, and that two or three of the coins bore the name of the moneyer, Robert de Hadle. See p. 23.

ERRATA AND CORRIGENDA.

Page.	Line.
6	10, the) ought to be after Brian Twyne.
12	32, for dominion, read dominions.
13	23, for faciliating, read facilitating.
23	18, leave out, of the 14th.
24	18, for 16th century, read 15th century.
25	33, for sexagonal, read hexagonal
26	31, for the Greek inscription read Θεου, Οικοδόμη, γεώργιον.
29	16, for 15th century, read 14th century.
31	note § for 15th century, read 16th century.
46	13, The Wilkins MS. extends from 1721 to 1745.
67	22, for albe, read ewer.
68	for patten, read paten <i>passim</i> .
79	transpose the two last lines of the last note.
84	note * for Saunderson, read Sanderson.
91	11, for Romsey, read Ramsey?
97	note ‡ insert, of Jeremy Taylor, after Life.
104	23, strike out and.
195	note ‡ for 1706, read 1708.
207	12, for subject, read object.

N.B. I have been much vexed by finding that the view of the Church, facing the title page, is not quite accurate. It represents the buttresses along the whole side of the Church and at the angles of the porch, as all straight, whereas they are of two grades; the second grade commencing at about eight feet from the ground in the three buttresses of the chancel and the two buttresses at the angles of the porch; and at about six feet from the ground in the six buttresses of the nave.

BOXFORD CHURCH.

THE church of Boxford, in the Deanery of Sudbury, is a fine structure in the Perpendicular style. It is dedicated to the Virgin Mary, and consists of a chancel and nave, with aisles throughout, two porches, and a tower at the west end.

The tower, which is surmounted by a modern open spire (originally containing the clock bell, now placed with the other bells), consists of four stages having double buttresses at the angles, and an embattled cornice with a figure of an animal crowned and sitting at either corner. The spaces between the angle buttresses are pedimented, the apices terminating in carved figures, one of which, represents an evil spirit carrying an orb. Three of these figures are represented in *pl. ii, figs. 2, 3, and 4*. The west door is of the 16th century. Over it is a good three light window with a niche on each side and two flush pannelled niches of flint work. The spire occupies probably, the place of a lanthorn, for John Cowper, in 1465, bequeathed ten pounds, a large sum in those days, towards making a pinnacle or lanthorn on the highest part of the roof for a "horologium, vulgo klok belle." Formerly, as well as now, the tower appears to have had a peal of bells, for in 1451, Thomas Cowper bequeathed 12*d.* to the reparation of the great bell. There are now eight bells. The following copy of the inscriptions, beginning from the treble to the tenor, has been kindly supplied me :—

Treble.—"Thomas Gardiner, Sudbury, me fecit, 1714.

2nd.—"Sancte D....ora pro nobis.

3rd.—"Thomas Gardiner, Sudbury, 1754."

4th.—"Charles Newman, 1688."

5th.—"Isaac Strutt, Hugh Green, Churchwardens; T. Osborn, founder, fecit, 1799."

6th.—"S'e'a Catarina se'per.....da O Divina."*

7th.—"Intonat Celis vox Campanæ Gabrielis."

8th or Tenor.—"Sacra Trinitate fiat hæc campana beata. John Thornton, Sudbury, fecit 1718."

* A specimen of the lettering of this bell is given in *pl. ii, fig. 1*.

The south porch is very rich. The whole composition from the plinth upwards is pannelled, and finished with a rich battlement, partially pierced; but the whole has suffered considerably. It is in two bays, the sides composed of open panneling, and in the jambs of each arch are niches with pedestals and shields of arms. The outer and inner archways have the same sort of enrichment. Over the former are fine spandrils and a series of tabernacled niches. In the western spandril is the figure of an angel with his hair blown about by the wind, and a scroll on which may still be traced the words:—

“AUE MARIA PLENA D’N. ET.”

The figure in the corresponding spandril is defaced, but was probably that of the Virgin with her emblem the pot of lilies by her side; forming together a representation of the Salutation of the angel Gabriel. The niches are seven in number. At the base of the centre one are two shields, one on either side. On one is the reed with sponge and spear disposed in saltire. The other shield appears to be similarly charged, with something else in pale. The corbel heads to the water tables are good and of varied design. On the west side, south window is a crowned head with an inscription on the crown.—(*See pl. ii, fig. 7.*) On the north window is an eagle on a shield, and the same bird is repeated in the spandril above. Between this window and the battlement is a stone thus inscribed (*See pl. ii, fig. 5*):—

JOHN

FBRWN

On the east side of the porch by the north window are “two faces under one hood” bearing some resemblance to the heads of SS. Peter and Paul as they are seen on papal bulls (*See pl. ii, fig. 6*). The sculptured heads throughout the church will well repay inspection; exhibiting much play of fancy and skill in execution. The large Purbeck gravestone within the porch may be that provided for John Cowper, dwelling “at the Stone, in Boxford,” what is now called Stone street, who, by his will, dated in 1465, directed his body to be buried in the new porch on the south side,

and bequeathed 20 marks, "ad edificacionem noue porticus in quo elegi loc' sepeliend;" or for another member of the same opulent and pious family, William Cowper, of Caleys street, who, by will, in 1476, directed his body to be buried in the new porch, to the reparation of which he bequeathed 40s. There are many other bequests, chiefly of small sums, in the wills of Boxford people, to the making or building of the porch, or to the fund for its reparation; marking the date of its erection, and the interest which this beautiful work justly excited among the parishioners. The earliest legacy occurs in the will of Roger Wygenhale, who, in 1441, bequeathed 6s. 8d. to the making of a new "vestibule." In 1452, John Coc left "j superlectus cum j tester blod color" to the building of the new porch. The door from the porch into the church is a rich piece of Perpendicular panneling.

The most curious portion of the church however is the porch on the north side, which is a fine specimen of Decorated wood work (*See pl. i.*) It is in two bays with open sides having excellent tracery. The front has open panneling and a rich verge board. There is a groined ceiling, the ribs of which rest on clustered shafts and have bosses at the intersections. The whole of the boarding is gone. Tradition says that this porch was originally on the south side of the church, being removed to its present spot when the stone porch was built. This may be the fact, or the idea may have been suggested by the circumstance of the porch being so completely disconnected from the church. It bears many marks of having been re-put together, and the upright timbers having been shortened, being perhaps decayed when remounted on the brick base work. The door from this porch into the church is good, but is not so elaborate as that on the south side. Three doors of so early a period are rarely found remaining in such good preservation in one church.

The interior (thanks to a tolerably sound roof) remains in good condition; but the pewing is bad, and the huge gallery at the west end is a sad eye-sore.

The font is at the west end of the nave by the south aisle opposite the porch. The bowl is modern, but it stands on a pannelled pedestal of the 15th century; and is covered by an octagonal cover of the 17th century. This cover opens on two sides and the interior is painted with passages of scripture on scrolls from John iii. 4, 5, 18.

At the east end of the south aisle was the chapel of Our Lady. Some portions of the rich decorations of the altar screen are still visible. On the north side of the east window are two tabernacled niches one above the other, with painted backs, groined vaulting and pedestals for figures. Between these niches and the window are traces of mural painting, of which the figure of Edward the Confessor with ring and sceptre is very clear. Above it, appears a figure kneeling at a fald-stool. On the south side of the window are two other niches similarly arranged, but of smaller dimensions and less enriched character.

At the end of the north aisle of the chancel was the chapel of St. John the Baptist; at the entrance of which, Ann Smyth, in 15..., directed her body to be buried, and a "ston of marbylle" to be laid upon her husband and her. On a board against the north wall under the cornice of the roof is painted the date 1689, above a shield with the letters I. B. G., and a pair of compasses; and below these in two compartments, the letters E. O. and I. G.

In this chapel is the entrance to the rood-loft, the stairs being continued on to the aisle-roof. Here too is an altar tomb to Willm. Doggett, with a fine black marble slab on the top, into which are let the following inscription on a brass plate and some shields of arms.

Here lyeth Willia' Doggett Marchant adve'terer
Citizen and mercer of London, and free of the
East India Company, who tooke to wife Avis
Lappadge, y^e daught. of Thomas Lappadge of Box-
ford, wth whom he lyved 19 years, and had issue by her
6 sones and 6 daughters, y^e said Will dep^{td} this life y^e
10th of Octobr 1610, beinge of the age of 58 years.

At the top, on the right hand side, are the arms of the Mercers Company; and on the left hand, the City arms.

At the bottom, on the left hand, are the arms of the Merchant Adventurers; and on the right hand, those of the East India Company.

There are no remains of the rood screen *in situ*, but fragments of it have been used to block up the fine arch behind the organ gallery. In 1512, William Waschere bequeathed 26s. 8d. "to ye gylding of the candle bem." On the principal of the roof over the rood are the letters—

R. W.

I. G.

on a shield between the date 1685. The east window has five lights.

When we look at the magnitude of the sum that must have been expended in building so fine a structure, and the richness of its internal decorations, as shewn by the few slight fragments that still exist, we can have no doubt that the high altar was sumptuously adorned; but nothing remains to indicate its character beyond what is to be met with in the bequests of the townspeople. From these we gather that in 1473, John Neel left 20s. towards the making of a new tabernacle in honor of St. Mary, at the high altar; and in 1438, Walter Barbot left his silver girdle and baselard that was attached to it, to be devoted to the making of a cross of silver.

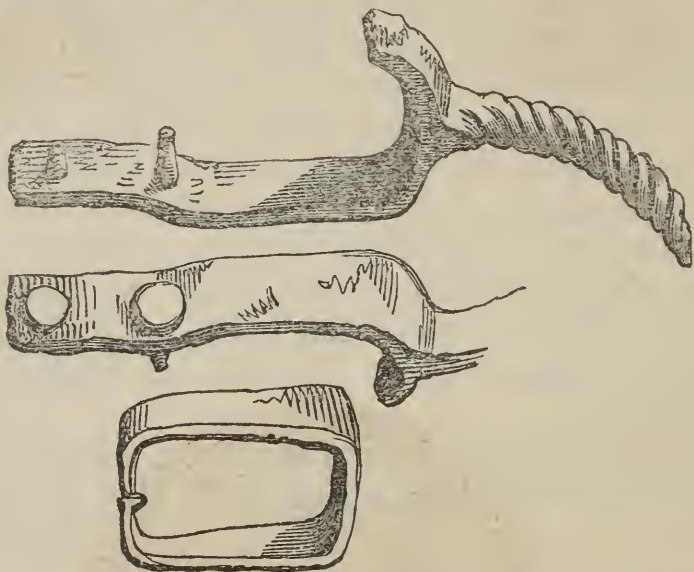
For the anastatic drawings of the plates which accompany this paper, the Society is indebted to the Rev. J. J. Simpson.

SAMUEL TYMMS.

SAXON REMAINS FOUND NEAR IXWORTH.

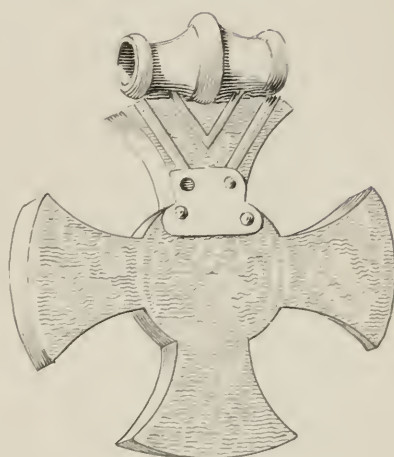
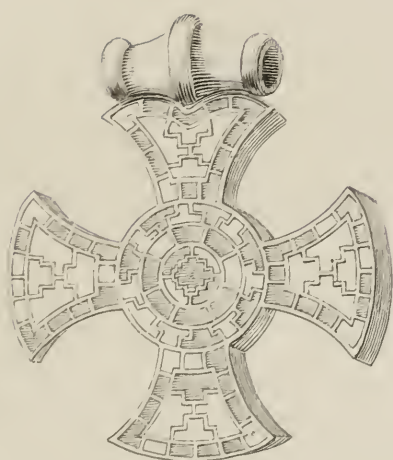
(From Smith's *Collectanea Antiqua*, vol. iv, p. 162.)

THE gold ornaments here delineated are in the collection of Mr. Joseph Warren, of Ixworth, who has generously contributed the accompanying plate and woodcut. They were accidentally dug up, about a year since, by some labourers, in what appeared to have been a grave, together with some objects in iron, of which examples, a quarter the actual dimensions, are here represented.



Of fig. i, there were four; and of fig. ii, twenty-four. In all probability they were, as Mr. Warren suggests, the handles and staples of a coffin, which seems to have been further indicated by a quantity of the mouldering remains of wood, which the workmen stated they noticed in the grave.

It will be observed that fig. ii of the plate is imperfect. It is only the upper part of one of the beautiful Saxon fibulas of the most elaborate workmanship, such as are engraved in plate 2, fig. iv, of the *Inventorium Sepulchrale*,



SUFFOLK.

In the possession of Mr. Warren.

which were formed in two pieces, welded together by a circular band. As there is every reason to believe that it came into the hands of Mr. Warren in the condition in which it was excavated, it must be supposed that it was interred in this fragmentary state; and had been separated from the lower portion before it came into the possession of its owner, whose corpse it had been deposited with in the grave. This supposition bears on the question of the age to which these ornaments must be referred; and whether they may be considered of one and the same period. The fibula resembles the finer examples found in Kent and in some other parts of England. It may be especially compared with that found near Woodbridge, in Suffolk, engraved by Mr. Fairholt, in his *Costume in England*, p. 465. That, like Mr. Warren's, was only the upper plate of the fibula; and, like this, denuded of the principal settings.* But the surface of the Ixworth plate, unlike that found near Woodbridge, is wholly covered with filigree or vermiculated work, like that engraved by Mr. Akerman, fig. 2, plate xxxii, in his *Remains of Pagan Saxondom*, which is stated to have been found somewhere between Husband's Bosworth, in Leicestershire, and Welford, in Northamptonshire; and in this respect, but not so fully, it may be compared with that found in Derbyshire, and now in the museum of Mr. Bateman.—See his *Vestiges of the Antiquities of Derbyshire*, p. 20.

The cross (fig. i) is not paralleled by any of those found in the Kentish graves, nor by that discovered with the fibula in Derbyshire. But it very closely resembles one found in the gravel pit at Lakenheath, near Brandon, in Suffolk, a few years since. The form of the cross is the same; the setting of the garnets and the turquoises, which cover the upper surface of both, is precisely similar, and each is surmounted by a barrel-shaped gold bead. That from Lakenheath, however, bears in its centre a gold coin of the Emperor Heraclius; and this helps us in a certain degree, towards assigning an approximate date to both.

* This is now I believe in the collection of Mr. Robert Fitch, of Norwich.

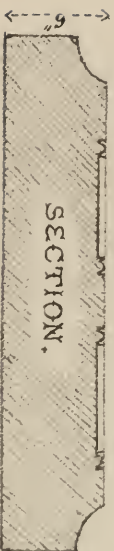
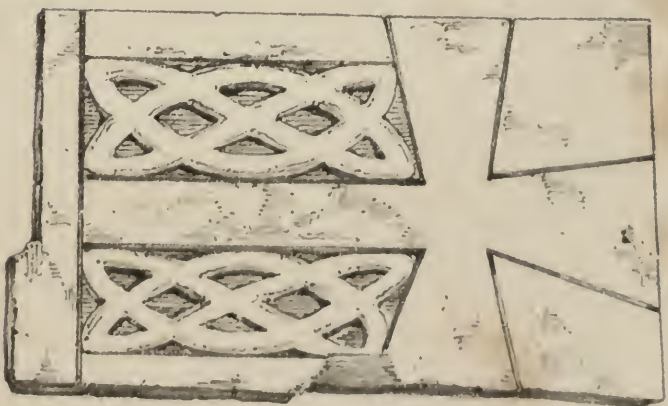
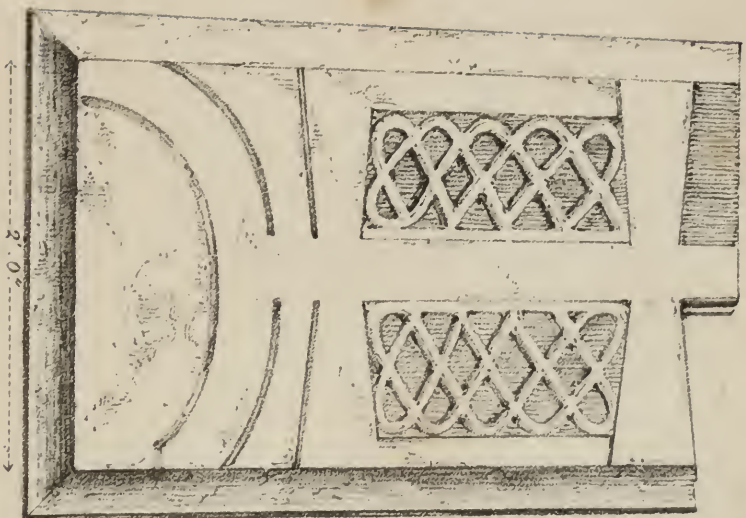
Heraclius reigned A.D. 610, to A.D. 641. It is obvious therefore, that these crosses (believing them, from the close accordance of the workmanship, to be coeval) could not possibly have been fabricated anterior to the reign of this Emperor, that is to say the first half of the seventh century. But it is not improbable that the coins may have been thus applied some considerable time posterior to the death of Heraclius.

The Saxon circular jewel found at Bacton, in Norfolk (now in the British Museum), encloses a gold coin of Mauricius, A.D. 582, to A.D. 602. The setting of the stones in the border which surrounds the coin, is by no means so tastefully arranged as that of the Suffolk crosses, which may be further and better compared with the clasps of a purse found with gold coins in Hampshire, and published in the *Numismatic Chronicle*, vol. vi., and in the *Remains of Pagan Saxondom*, pl. xxxiii. The latest of these coins cannot be assigned to a period earlier than the latter half of the seventh century.

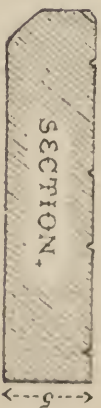
STONE COFFIN LIDS, IXWORTH CHURCH.

The two stone slabs or coffin lids, represented in the annexed plate, were found about two feet below the floor of Ixworth church, in the north aisle, when excavating for flues for heating the church, about October, 1855. The interlaced pattern with which they are ornamented, somewhat resembles one figured in *Boutell's Christian Monuments*, p. 15, said to be of the 11th century; and one, p. 16, said to be Saxon. The slabs are now preserved in the Abbey, Ixworth.

J. WARREN.



SCALE.



BROKEN + SLABS + FOUND + IN + IXWORTH + CHURCH.



COLDHAM HALL, IN STANNINGFIELD.

The fee of Stanningfield, *Stanfella*, *Stanesfelda*, was divided at the time of the Norman survey between Ralph Baynard, Robert Earl of Moreton, and the Abbot of St. Edmunds.

Elflet, a free woman, (says the *Domesday Book*), held under St. Edmund in the reign of the Confessor, a carucate of land in Stanningfield, which after the conquest was given in exchange to Ralph Baynard. There were three freemen in the commendation of Elflet, and thirty acres of land of this fee in the Soc of St. Edmund. Holding of the Earl of Moreton, was a freeman of Almer, or Agelmar, Bishop of East Anglia, upon sixty acres, which, together with other lands, had been given by the Conqueror to the Earl's predecessor Briene,* son of Eudo, Earl of Brittany.

Of the fee of St. Edmund were eleven freemen upon a carucate and a half; and Warren held of the Abbot eighty acres; and the church of Stanningfield had in free alms sixteen acres of land.

The honor of Baynard's castle † becoming forfeited in the 10th year of Henry the First, by the treason of William Baynard, his estate, including the lands of his ancestor in Stanningfield, was given by the king to Robert Fitz-Walter;‡ and upon the defection of William Earl of Moreton the fee in Stanningfield of his father became either immediately, or at all events after subsequent escheats, vested in St. Edmund; half a knight's service being due in respect of the Baynard fee, and the same service from that of St. Edmund.

* Gemmet. Hist. apud Bouquet, tom xi., page 53; vide also Charter of Alan of Brittany, Earl of Richmond and Cornwall, to the Priory of St. Michael's Mount;

Dugdale (new edit.), vol vi, p. 990.

† Chron. Bromton, 1004 b.

‡ Fifth son of Richard de Tonebridge.

W. Gemet. 312 c. Ingulphus 513, n. 20.

Before the close of the reign of Henry the Second five suits were due to the hundred in Stanningfield, that is to say from the lands respectively of Baynard, William de Coi, Aveline, Godfrey, and the Socmen. William de Coi and Simon his brother held half a knight's fee of Robert de Presseney, and he was tenant of Robert de Cokefeld. .

Belet, Richard Fitz-Saxey, Gocelin, Langlif, Fulch miles, Hereward, Wudard, and other socmen, held sixty acres of land, and forty-eight acres *de wara*, rendering warpenny and other rents and services to the Sheriff and the Abbot of St. Edmund's respectively.

Robert de Presseney * appears to have united in himself the fees of Baynard and of St. Edmund, in Stanningfield; and also possessed lands in Holme-hale, in Norfolk, parcel of the Fitz-Walter inheritance, and was living in 1200.† Thomas de Presseney‡ succeeded Robert. In the 14th Henry the Third Geoffrey de Felsham§ conveyed to John de Presseney forty acres of land in Stanningfield. In the 14th Edward the First,|| Richard Presseney held here a messuage and sixty acres of land, two acres of pasture, and three acres of wood, of the Abbot of St. Edmund, by the service of the eighth part of a knight's fee; and there were various tenants of Richard, and among them Margaret Presseney, who had half a messuage. Alan de Presseney was rector¶ of Stanningfield in the 3rd of Edward the Second, and had lands in Risby. Presseney ** bore a cross between four leopards heads.

Although the family of de Presseney continued owners of lands here in the time of king Edward the First, the whole of the Baynard fee in Stanningfield and Holme-hale, had passed from them during the preceding reign, to the family of de Illeigh or Illey, who also had acquired part of the lands in Stanningfield, holden of St. Edmund.

* Testa de Nevil 283, vide *Blomefield's Norfolk*, vol. vi, p. 8.

† *Chron. Joscelini*, fol. 167, v., where he appears among the knights of St. Edmund, under the name of Radulfus de Presseney.

‡ Testa de Nevil, 292, vide postea.

§ *Fin. Suff.*, 14 Henry the Third.

|| Iter Salomon. de Roff., 14th Edw. I.

¶ Chartæ apud Hengrave., vide *Hist. Suff.*, Risby parish, p. 73.

** Vide postea, p. 304.

In the 51st year of Henry the Third,* by a fine levied between Benedict de Blakeham, and Edmund de Illeigh, and Joan his wife, the manor and advowson of Stanningfield were granted to Benedict for his life, nevertheless so that from the feast of All Saints he should hold for eighteen years without other service than was accustomed to be done to the lord of the fee, and after the term pay during his life, a rent of forty pounds, and if he died during the term, his heir was to hold for the remainder of the term, and after his decease, and subject to the term, the manor and advowson were to remain to Edmund and Joan and her heirs. From the tenor of this instrument it may be presumed that Joan, wife of Edmund de Illeigh, was the heiress of Thomas de Presseney.

Edmundus de Illeigh, Dns. Manerii=Joanna fil. et hæres ut præsumitur de Stanningfield, 51 Henry the Third. | Thomæ de Presseney de Stanningfield.

Thomas de Illeigh, filius et hæres.=Agnes vidua 6 Edward the Second. ob. ante festum Sc'i Johannis Bapt. | 6 Edward the Second.

Edmundus de Illeigh, Miles, filius=Alícia fil. and hæres Johannis and hæres, ob. 1349, Sepult. in eccl. | Plumpstede de Plumpstede, in de Holm-hale, in Norff. | Norff., Sepult. in eccl. de Holm-hale.

Richardus de Illeigh, Miles, filius & hæres; vendidit Man. de Stanningfield. Test. dat. 21 Oct., 1366. <i>s. p.</i>	Robertus de Illeigh, Miles; ob. ante 21 Richard the Second	=Katharinæ Gyvingham. Sepult. apud Plumpstede. Test. dat. 1 Dec. die prox. post fest. St. Ambrosii. Prob. apud Norwic. nono die mensis Julij seq.	Alanus de Illeigh.
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Rogerus de Boys, Miles. sepult. in= Sibilla fil. et hæres, vidua, 30 eccl. de Ingham, Norff. Test. dat. Henry the Sixth. 22 Feb., 1421.

Edmund de Illeigh was of the house of Henry Illeigh, of Brent Eleigh, in Suffolk, whose heiress married Shelton of Shelton,† in Norfolk. In the 14th Edward the First ‡ Edmund was chief lord of Stanningfield, and held in demesne of Robert Fitz-Walter as of his fee of Baynard

* *Fin. Suff.*, 51 Henry the Third. In the 35th year of the same reign a fine was levied between Andrew de Lawshall and Gilbert de Illeigh, of six acres of land in Stanningfield.

† *Blomf. Norf.*, vol. v, p. 264, vide arms and quarterings of Shelton, Harvey Visit. Suff. xxxvj. Sir Thomas Phillipps' MS.

‡ Iter Salom. de Roff.

by half a knight's service, and of the Abbot of St. Edmunds, of his barony respectively, a messuage and 260 acres of land, seven acres of meadow, seven acres of pasture, eighteen acres of wood, and a windmill, with right of boar and bull; and the villans of the lord held 65 acres of the same fee respectively; and the cottarii an acre of land. And Edmund held the advowson of the church of Stanningfield, to which belonged fifty acres of land, two acres of meadow, an acre of pasture, and an acre of wood, with which the church had been endowed by the ancestors of Thomas de Presseney. There were various tenants of Edmund de Illeigh.

Among the chief persons, beside Edmund de Illeigh and Richard de Presseney, before mentioned, who had lands at this time in Stanningfield, were, Philip de Oldhalle, who held the eighth part of a knight's fee of St. Edmund; Richard de Saxham;* Robert de Bradfeld;† Richard Saxey; and the family of Rokewode.

In the 6th Edward the Second,‡ Edmund, afterward Sir Edmund de Illeigh, son of Thomas and Alice his wife, daughter§ and heiress of John de Plumpstede, settled the manor of Hale hall on themselves in tail, subject to the dower of Agnes, widow of Thomas de Illeigh; and in the 15th year of the same reign, this Sir Edmund, grandson and heir, as it is presumed of Edmund, first named, obtained free warren || in his manors of Holme-hale and Stanningfield.

In the 17th of the king ¶ he was summoned by the Sheriff of Norfolk, among the knights at arms, to attend the king at Westminster; and in the 20th Edward the Third, was rated to the aid for knighting the king's son in respect of half a knight's ffee in Stanningfield, held of John

* Richard de Saxham held a messuage and sixty acres of land, five acres of meadow, and three acres of wood, of Robert Peche and the Abbot of St. Edmunds respectively; and Robert held of John de St. Clare, and he of the Abbot.

† Robert de Bradfeld held a messuage and one hundred acres of land of the Abbot.

‡ Fin. Norf., 6th Edward the Second. Inter. Edmundum filium Thome Illeye and Alic' uxorem P. and Johan' de Plumpstede def.

§ *Blomf. Norf.*, vol. vii, p. 242.

|| Chart. 15 Edward the Second, n. 27, pars unica.

¶ Palgrave's Parl. Writs.

Fitz-Walter.* Sir Edmund died in 1349, leaving three sons, Sir Richard, Sir Robert, and Alan; and was buried with Alice his wife, in the church of Hale, as appears by a brass on a grave stone near the reading desk.

Vous que cette Tombe boies, pour les ames Edmond Illegh Chebalier,
et Alice sa femme et les Enfans priez.

In the east window of the north aisle are the arms of Illeigh, Ermine two chevrons Sable.†

Sir Richard de Illeigh,‡ the eldest son and heir, in the 32nd Edward the Third, sold his manor of Stanningfield to John, afterward Sir John de Rokewode.

It appears from a MS. Book of Evidences, formerly at Coldham, but now at Hengrave, written by a member of the family in 1619,§ that the Rokewodes were established at Acton near Sudbury, in the reign of Edward the First, at which period there were three good houses in that parish, belonging to the De Bures, Rokewodes, and Clerbeckes. These three families very soon after became united by the closest ties. Alan de Rokewode, or Rocwod, the earliest recorded member of the family, in 14 Edward the First held of the abbot of St. Edmund's in chief 30 acres of land, 10 acres of meadow, and 18 acres of pasture, by twelve pence rent; and the said Alan had eight free tenants upon an acre and a half of land, in Melford.|| He married Elizabeth de Clerbecke, in that king's reign; and their son Sir Robert de Rokewode, of Acton, married Margaret, daughter of Sir Michael de Bures, and widow of John de Scotland, of Stoke Nayland, before 9 Edward the Second. This Robert appears to have acquired lands in Stanningfield, in 7 Edward the Third, 1332, and to have possessed a residence here in 1351; but the Rokewodes did not become lords of the manor till 1357, when, as before mentioned, Sir

* De Ed'o de Illegh ten' in Stanningfield, dimid. feod. milit. de Joh'e filio Walt'i quod Thomas de Illegh quondam tenuit in eadem Villa de R. fil Walt'i xx^s.

† *Blomf. Norf.*, vol. vi, pp. 8, 13.

‡ Sir Richard de Illegh died without issue, leaving Robert his brother and heir.

Vide his will, dated 21st Oct., 1366—*Blomf.*, vol. vii., p. 242.

§ An abstract of this book is published in the *Collectanea Topographica et Genealogica*, vol. ii, p. 120, et seq.

|| Iter Salomonis de Roff., fol. 248. Reg. Pyncheon.

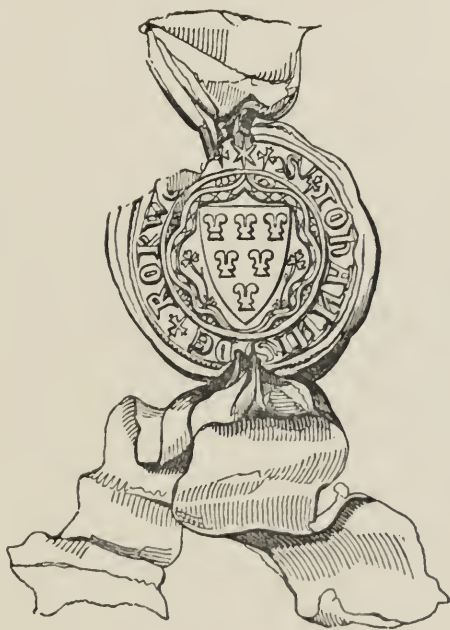
Richard de Illeigh, kt., sold it to John De Rokewode, of Stoke Nayland, son of Sir Robert de Rokewode, of Acton.

From this time to the present, a period of more than 500 years, the manor has continued by uninterrupted descent in the lineal representatives of the family. It will not be necessary here to set forth the family genealogy; * and it may be sufficient to mention that throughout this long period of time the family was essentially a Suffolk one in its alliances; intermarrying with the old county families of Bures, Tyrell, Clopton, Burgate, Heigham, Drury, Martin, Gage, &c.

Sir John de Rokewode, the first lord of Stanningfield, represented the county of Suffolk in Parliament, the 34th and 42nd years of Edward the Third. The seal of this Knight of the Shire remains appendant to a deed in the possession of Sir Thomas Rokewode Gage, Bart., of Hengrave hall, by which Roisia, late wife of John de Saxi of Stanefeld, grants to John de Rokwode and Joan his wife, Sir Robert de Swynebornne, kt., Thomas de Rokwode, and Walter Boteller, parson of the church of Stanefeld, all her lands, &c., in Stanefeld, &c., during her life, at a rental of 8*l.* 13*s.* 4*d.* Dated at Stanefeld 37 Edward the Third. The deed has three seals—1, Rookwood, as in the annexed plate; 2, arms a cross between four leopards' heads, and SECRETOM THOM. [DE PR] ESSEN'; 3, a priest's head. He married Joan, daughter of Sir Robert Swynborne. This lady was buried in Stanningfield church, agreeably to her will, but no memorial of her exists. Their son John married Eleanor, daughter of Sir William de Burgate and Eleanor Viz-de-Lou; whose magnificent brass, still to be seen in Burgate church, has been engraved in our *Proceedings*, by the liberality of the Rev. C. Manning. Sir Robert de Rokewode was knight of the shire of Suffolk, 21 Edward the Third. Sir William de Rokewode represented the county in the 8th of Henry the Fifth; and William de Rokewode, in 1420; and the name more than once occurs on the roll of Sheriffs.

* This may be seen in the *Collectanea Topographica*, before quoted.

COLDHAM HALL.



SEAL OF JOHN DE ROKEWODE, OF STANNINGFIELD, 37 EDW. III.

Several members of the family have met with tragical ends. Edward Rookwood, of Euston, a younger branch of the Rookwoods of Stanningfield, and who with other Catholic gentlemen of Suffolk, signed a protestation of loyalty and a declaration against the Pope's deposing power, entertained Queen Elizabeth in her progress through the county, in 1578. Of this event a singular account is given by Richard Topcliffe, to George Earl of Shrewsbury, in a letter published in *Lodge's Illustrations of British History*. In return for Rookwood's hospitality, her Majesty, for no other reason than because he was a Papist, not only joined in insulting him in the grossest manner, but had him hurried off to Norwich gaol, and fined him afterward in a large sum, for presuming "to attempt her real presence." The poor man ultimately died in the gaol of St. Edmund's Bury, and his house and estate at Euston were sold to relieve the distress of the family.

Ambrose Rookwood, of Stanningfield, cotemporary with Edward, was implicated in the Gunpowder Treason, and executed at Tyburn, in 1605. His offence was the having concealed some part of the plot, communicated to him and to Sir Everard Digby by Catesby.

At his trial Rookwood says—

"He had been neither author nor actor, but only persuaded and drawn in by Catesby, whom he loved above any worldly man; and that he had concealed it, not from any malice to the person of the king or to the state, or for any ambitious prospects of his own, but only drawn from the tender regard and the faithful and dear respect he bore to Mr. Catesby his friend, whom he esteemed more than any thing in the world."

Robert, the son of the alleged conspirator, was knighted by king James, at Royston, in 1624, and proved himself a faithful adherent to king Charles the First. Two of his sons fell in the Royal cause,—Robert, the eldest, being killed at Oxford; and William, at Alresford. There is a portrait of Sir Robert Rookwood over the chimney piece, in the dining room, at Coldham hall, copied from an original, painted by Wright, in 1660, at Maddingley, Cambridgeshire.

Another Ambrose Rookwood, who was a Brigadier

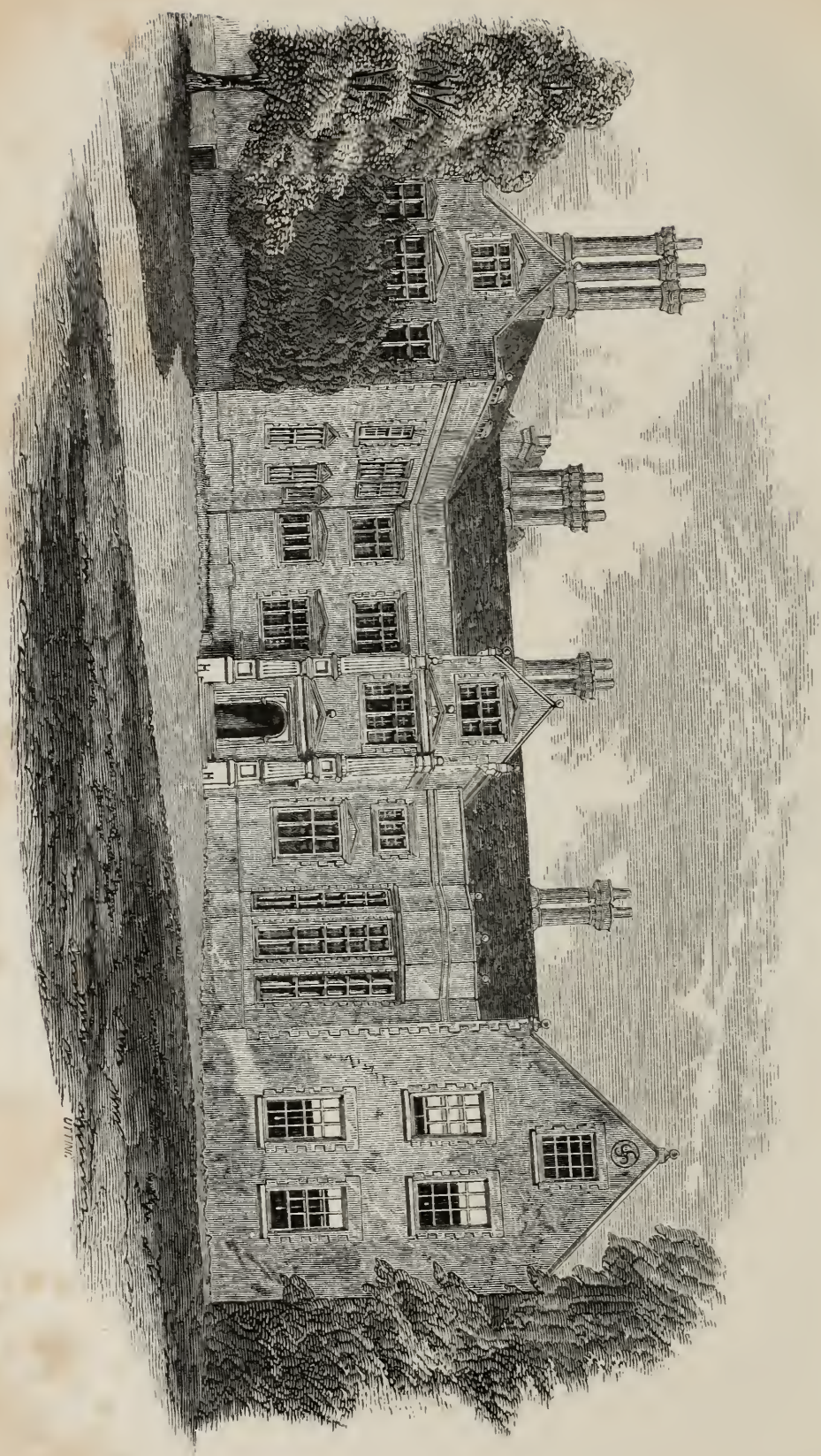
General in king James the Second's guards, at St. Germain, suffered also as a conspirator, being executed at Tyburn, in 1696, for his concern in the treason called the Barclay conspiracy. At the place of execution he delivered a paper to the Sheriff, in which he says:—

“I do with all truth and sincerity declare and avow I never knew, saw, or heard, of any order or commission from King James, for the assassination of the Prince of Orange, and attacking his guards; but I am certainly informed he had rejected proposals of that nature when made unto him. Nor do I think he knew the least of the particular design for attacking the guards at his landing, in which I was engaged as a soldier, by my immediate commander (much against my judgment); but his soldier I was, and as such I was to obey and act. Near twelve years I have served my true king and master, K. James, and freely now lay down my life in his cause. I ever abhorr'd a treacherous action to an enemy. If it be a guilt to have complied with what I thought, and still think to have been my duty, I am guilty. No other guilt do I own. As I beg of all to forgive me, so I forgive all from my heart, even the Prince of Orange, who, as a soldier, ought to have considered my case before he signed the warrant for my death. I pray God to open his eyes, and render him sensible of the much blood, from all parts, crying out against him, so to prevent a heavier execution hanging over his head, than what he inflicts on me.”

The last male representative of the family, Thomas Rookwood, Esq., of Coldham hall, married Tamworth, daughter of Sir Roger Martin, of Long Melford, Bart., niece of Elizabeth, Lady Monson, celebrated by *Butler*. A portrait of this lady is over the chimney piece in the hall at Coldham, with the following lines from *Hudibras* at the foot.

Did not a certain lady whip
Of late her husband's own lordship,
And though a grandee of the house
Clawed him with fundamental blows;
Tied him stark naked to a bed post,
And firked his hide as if she'd rid post:
And after, in the Sessions court,
Where whipping's praised, had honor for't.

This lady, at the time referred to by the poet, was the wife of her third husband, Sir William Monson, created by Charles the First, Viscount Monson, of Castlemain, a nobleman so unmindful of the favours conferred by his sovereign, that he sat as one of the Commissioners and Judges at the king's



COLDHAM HALL.—PRINCIPAL FRONT,



COLDHAM HALL.—GARDEN FRONT.

trial. For this, it is said, Lady Monson inflicted upon her lord the punishment alluded to, and which had the effect of keeping him from the court on the day judgment was passed. At the restoration of Charles the Second, Lord Monson was degraded and imprisoned, and sentenced with others to be led from the Tower to Tyburn and back, on sledges, with ropes about their necks. His wife survived, and took for her fourth husband Sir Adam Felton, Bart.

By the marriage of Elizabeth, daughter and sole heiress of Thomas Rookwood and Tamworth Martin, with John Gage, Esq., of Hengrave, one of the pages of honour to Louis the Fourteenth of France, the property of the Rokewodes was carried into that family. Robert Gage, their great grandson, assumed the name of Rookwood in 1799; but dying without surviving issue, was succeeded by his youngest and sole surviving brother, John Gage, Esq., author of the *Histories of Hengrave and Thingoe*. At his death, in 1842, they descended to his nephew, Sir Thomas Rokewode Gage, Bart., of Hengrave Hall, the present lord of the manor.

The old mansion of the Rokewodes, Stanningfield hall, stood on the rising ground facing the tower of the church, on the opposite side of the public road. The site is known by the moat and fish ponds still observable there.

At what period the residence called Coldham hall was first erected, or why so named, is by no means clear. The earliest mention of Coldham hall appears in a deed, dated 8th February, 1486, in which mention is made of the manors of Stanefeld hall and Coldham hall. Whether it ever was a separate manor is not known; it is not so considered at present.

The present manor house * was built in 1574, by Robert Rokewode, whose initials with the date, are over the porch. He married Dorothy, daughter of Sir William Drury, of Hawsted, and was father of Ambrose Rokewode who suffered for his complicity in the Gunpowder plot.

* The annexed plates, representing the south and north fronts, have been engraved and presented by the liberality of Sir Thomas Rokewode Gage, Bart.

The hall windows, filled with stained glass of elegant design, displaying the shields of arms of the family, and its various alliances, and which commemorate the ancient and direct descent of the property, were executed by Willement, in 1838, and placed in their present position by the late Mr. John Gage Rokewode. The range of boots along the wall is a relic of the days of the Cavaliers, and belong to the hall. The armour was given by Lady Arundel, of Wardour,* to the Gages. The portraits of two nuns, over the entrance, represent Mrs. Carey, the Superior of the English Austin nuns at Bruges; and Miss Jennings (the younger portrait), a connection of the Rookwood family. There is also a portrait of Thomas Rokewode, the last of the family, in a grey dress holding a book; and another of Sir William Gage, of Hengrave, father of John Gage, who married his only daughter, Elizabeth Rookwood.

In the dining room are portraits of Sir Robert Rokewode, Kt. 1660; of Elizabeth Rookwood, wife of John Gage, in a black dress; of Elizabeth, Countess Rivers, a copy of one at Hengrave; of Sir Thomas Rookwood Gage, the fifth Bart., the son of John Gage and Elizabeth Rookwood, and his wife Lucy, daughter and heir of William Knight, of Kingerby, in Lincolnshire; and a curious picture of the celebrated beauty Mary Lepell, Lady Hervey, painted by Drouet.

In the drawing room, amongst other paintings, is a portrait of Nell Gwyn by Lely; and a fine St. Catharine, by Luini. The horn of the Narwal kept in an old case in the entrance hall, was brought from Hengrave, and has additional interest from being the "unicorn's bone" bequeathed by the Countess of Bath, in 1561, to her "daughter Kytson."†

A fine old ebony cabinet inlaid with silver, formerly in the drawing room, is now at Hengrave, where are some other portraits of the Rokewodes.

* She was Lady Mary Grenville, aunt of the present Duke of Buckingham.

† See *History of Hengrave*.

STANNINGFIELD CHURCH.

The church of Stanningfield, although by no means a considerable building, is not devoid of interest either to the archæologist, or to the lover of folk-lore. It is dedicated to St. Nicholas, and consists of a chancel, nave with south porch, and square tower at the west end. The tower is 54 feet high, and 13 square. It is built of rough flints and stones, strengthened by buttresses at the angles, and finished with plain square battlements. On the west side in the upper story, are two small round-headed lights, under a label head. Under these is a trefoil-headed loop, and below that a handsome large pointed arch, divided into three lights with quatrefoil headings, and transom moulding. Around the whole is a label moulding, rising from figures of angels, which bear the crest of Rookwood—a chess rook on an escutcheon. On the north side is one, and on the south two windows, with a stair turret. The north doorway is early Norman, with shafts, and deep chevron moulding in the arch. The south doorway is very good. It has a profusion of four-leaved flowers in the jambs and arch, and the ball-flower in the drip moulding. On one of the bricks which are close to the threshold of the door, is a glazed tile, on which is the figure of a horse shoe, for the purpose, it is said, of preventing witches from entering the church. This tile and horse shoe are noticed in *Brand's Popular Antiquities*, and in *Aubrey's Miscellanies*. However, in spite of this celebrated horse shoe, placed where it now is for the protection of the parish, it does not seem to have produced the desired effect, as, so late as the year 1795 an unfortunate witch was discovered in Stanningfield, and went through the usual sufferings in a pond close to the churchyard.

The font, of the Perpendicular period, is ornamented with shields bearing the arms of Rookwood and of the abbey of St. Edmund.

There are no remains of the Rood before which John de Rokewode by will dated 1423, desired to be buried.

The chancel is good Decorated, being built by the Rookwoods, in the 14th century; the three-light east window has good tracery; and in the south wall are some two-light windows with very curious tracery in the headings.

Against the north wall of the chancel is a fine altar tomb with a canopy, which appears from the coats of arms thereon, to have been erected to the memory of Thomas Rokewode, Esq., who married Anna, daughter of John de Clopton, Esq., of Kentwell hall, and died 12th Henry the Eighth. The arms on the cornice are—on the south side, 1, Rokewode and Swinborne; 2, Rookwood and Clopton; 3, Rookwood and Swinford; 4, Rookwood and Clopton; 5, Rookwood and Swinford; 6, Rookwood and Swinborne; 7, Rookwood alone; 8, Rookwood and Clopton. On the left, or west face, are Rookwood alone, six chess rooks, 3, 2, and 1, and Rookwood impaling Clerbecke.

In the chancel are also memorials to Thomas Rookwood, Esq., of Coldham hall; to Elizabeth, his daughter, wife of John Gage, Esq.; to John Gage, Esq., her husband; and to Elizabeth,* wife of the late Robert Gage Rokewode, Esq. and her children, who all predeceased her; likewise on the same tomb, a memorial to her husband, Robert Gage Rokewode, Esq., who died 31st July, 1838.

The Church has always been and is still appendant to the Manor, and the patronage of the living is vested in Sir Thomas Rokewode Gage, Bart., as Lord of the Manor for the time being.

SAMUEL TYMMS.

* She was only child and heiress of General, Count O'Donel, a Count of the

Roman Empire, and uncle to Sir Richard O'Donnel, of Newport, co. Mayo, Bart.



ARMS OF HADLEIGH, CO. SUFFOLK.

GRANT OF ARMS TO THE TOWN OF HADLEIGH.

The original grant of arms to the town of Hadleigh is now in the possession of J. F. Robinson, Esq., of Hadleigh, one of the members of our Society. It is surrounded on three sides by a floriated border. In the centre are the arms of James the First, viz., Quarterly, 1st and 4th, France and England quarterly; 2nd, Scotland; 3rd, Ireland; an imperial crown surmounting the shield; on the dexter side is a shield charged with Argent, a cross Gules impaling the royal arms, and on the sinister the same arms impaling Denmark.

Immediately under the arms of Hadleigh, which are emblazoned on the dexter side of the grant, is a shield with these arms,—Argent, a cross Gules impaling Azure, a saltire Argent; and on the other side are the royal arms, with a label of three points.

The seal, which is now lost, was appended by blue and yellow ribands, being the colours of the field and the principal charge of the arms of Hadleigh.

“To all and singuler aswell Nobles as Gentles and others, to whome theise presents shall come, I, William Cambden, Esquire, alias Clarenceux King of Armes of the South East and West partes of this Realme of England, from the River of Trent Southward, doe send greeting in our lord God everlasting. By the constituc'ons of our prudent Progenitors the bearing of Signes in Sheildes com'only called Armes hath bene devised and assigned to private men of worth and good desert for seruice to their Prince and Country in warre or peace as demonstrac'ons of their vertues and rewardes of the same. Soe alsoe such like signes, monuments and Armes have ben appropriated in like respect to Citties, Burroughes, Corporac'ons, Cominalties and Societies of this Realme vnitied by authoritie of Princes for conseruac'on of themselves as well in peace as warre, supporting and aduancing vertue and honestie, repressing vice and wickednes

by lawe, order and government. AND WHEREAS the Kinges maiestie our dread Soveraigne lord James, by the grace of god King of England, &c., by his Letters patents vnder his greate Seale of England, bearing date at Westminster the two and twentieth day of November, in the Sixteenth yeare of his Raigne of England, ffraunce, and Ireland, and the two and fiftith of Scotland, hath recited that the Towne of Hadleigh, in the Countie of Suffolke is an auncient and populous Towne, and the Inhabitants thereof of long tyme have laudablie used and exercised the facultie of making of wollen cloth to the great releife of the poore Inhabitanτες of the said Towne and of other Townes there neere adioyning, And graciouslie affecting the bettering and publike good of the said Towne, did by the said Letters pattents graunte that the said Towne, and a certaine streete called Woodkekstreete lying in or neere Hadleigh aforesaid, within the fee and precinct of the manor of Hadleigh, shalbe and remaine for ever a free Burrough and Towne. And that the Inhabitanτες of the said Burroughe or Towne and Streete, without any question bee and shalbe one body corporate and politique in deede, fact and name, by the name of maior, Aldermen, and Burgesses of Hadleigh in the Countie of Suffolke. And them by the name of maior, Aldermen and Burresses of Hadleigh, in the Countie of Suffolke, one bodie corporate in deede, fact and name, reallie and fullie did make, ordeyne, constitute, create, confirme, ratifie, and declare by the same Letters patents. And that they by the same name of maior, Aldermen, and Burgesses of Hadleigh, in the Countie of Suffolke shall have perpetuall Succession, and be persons perpetuallie able and in lawe capable to have, receive and enioye landes, tenements, liberties, priuiledges, iurisdic'ons and ymunities of what kind soever. AND in his said letters pattents did graunte That there should be for ever within the said Towne, A maior, eight Aldermen, and sixteen cheife Burgesses. And did nominate and assigne John Gaell, gent, to be first maior of the said Burrough, and the said John Gaell and John Alabaster, John Britten, Robert Strutt, Phillipp Eldred, Robert Reason, Richard Glamfeilde, and John Whiting, gent, the first Eight Aldermen of the said Burrough, and Andrew fuller, John Blewett, William Richardson, Thomas Britten, Edward Beamont, Thomas Blewett, Robert Holgrave, Robert Norris, Thomas Smith, Thomas Sympton, Thomas Colman, John Beamont, Thomas Humfrey, John Gresby, Thomas Cole, and John Smith, the first sixteen Burgesses of the said Burroughe, and Thomas Locke, Esquier, Recorder, and ffrauncis Andrewe, gent, Towneclarke of the said Burroughe. AND FURTHER graunted, That the said maior, Aldermen and Burgesses of Hadleigh aforesaid, and their Successors, may have for ever a com'on Seale to serve for the doing of their causes and busines, and may at their pleasure breake and change the same and make a newe. ffor the which their Seale, whereas they have required me to assigne and appropriate to them peculiar armes, I have assigned these, videlt., The ffieild Azure a chevorn erminois betweene three woolsackes argent, and to the Crest or Cognizant on a Helme a wreth of his cullors, Or and Azure a mount vert, thereon a lambe standing argent, holding a banner Azure with a woolsacke argent, the staffe Or mantelled argent, doubled gules, tasselled Or, as more plainelie appeareth depicted

in the margent (*See the plate*).^{*} THE WHICH armes I assigne give and graunte unto the said Burrough or Towne and Corporac'on, and to the said maior, Aldermen and Burgesses of the said Burroughe or Towne of Hadleigh and their Successors by theise presents p'petuallie to be borne.

IN WITNES whereof, I, the said King of Armes, have hereunto sett my hand and Scale of Office the Eighteenth day of ffebruary, in the sixteenth yeare of the Raigne of our Sovereigne lord James of great Britayne, ffraunce and Ireland, Defendor of the faith, &c, Anno Dni. 1618."

(*Singed*) WILLM. CAMDEN, CLARENCEUX,

KING OF ARMS.

ORIGINAL DOCUMENTS.—No. III.

The following grant, the original of which was formerly in the possession of the late W. S. Fitch, Esq., of Ipswich, is printed from a copy obligingly communicated by him, the contracted words being given *in extenso*. By it Berta de Wanci, widow, gives to Hugh Talemache, on his marriage with Berta, her daughter, a messuage in Bury St. Edmund's, subject to the yearly service of paying to the chief lord of the fee, Sir Richard de Argentine, one pound of cummin, at the feast of St. Edmund (Nov. 20). The De Wancey family were Lords of Depden in the time of Edward the Second: the Talemaches, in the beginning of the 14th century, were settled at Hawsted, near Bury St. Edmund's, and their manor there became known as the manor of "Talmages." Towards the aid, 20 Edward the Third, for knighting the King's son, Edmund de Wancey paid 40s. for the knight's fee which he held in Hawsted formerly of William Talmach. Mr. Gage Rookwood (*Hist. Thingoe*, p. 426) remarks, "In what right De Wancey held it does not appear, for the inheritance still continued in the Talmach family." From the connection between the families shewn in this grant,

^{*} For the use of this block the Institute is indebted to the kindness of Sylvanus

Urban, Gent., Editor of the Gentleman's Magazine.

his possession of Hawsted at that time may have been part of a family arrangement. The De Argentines held lands in many parts of Suffolk, Norfolk, Cambridgeshire, Bedfordshire, &c.

“ Sciant presentes et futuri, quod ego Berta de Wanci, in libera viduitate mea et propria potestate, concessi et dedi, et hac presenti carta mea confirmavi, Hugoni Talemasche, in libero maritagio cum Berta filia mea, totum mesuagium cum edificiis in Villa Sancti Eadmundi, jacens inter tuftam Johannis de Lauardin et tuftam Roberti Rutinville, sicut se extendit in latitudine et longitudine sine, ullo retinemento; Tenendum et habendum eisdem Hugoni et Berte uxori sue, et heredibus eorum de eisdem provenientibus, libere, quiete, et honorifice, in feodo et in hereditate; faciendo servicium debitum per annum capitali domino feodi, scilicet, Domino Ricardo de Argentoeni, unam libram cymini ad festum Sancti Eadmundi pro omni servicio, consuetudine, et exactione. Et ut hec mea concessio et donatio rata sit et stabilis, hoc scriptum sigillo meo roboravi. Hiis testibus, Domino Johanne de Hadoboville, Thoma de Lavenham, Waltero de Wanci, Stephano filio Radulfi tunc Aldermano Sancti Eadmundi, Thoma fratre suo, Ricardo de Walsingham, Hugone filio Godefridi, Johanne de Lavardin, Milone de Wanci, Roberto de Grestune.”

(*Translation.*)

Know those present and to come, that I Berta de Wanci, being in my free widowhood and own power, have granted and given, and by this my present charter have confirmed, to Hugh Talemasche, in frank marriage with Berta my daughter, all the messuage with the buildings in the town of St. Edmund, situate between the toft of John de Lavardin and the toft of Robert Rutinville, as it extends in width and length, without any retention; To hold and to have to the same Hugh and Berta his wife, and their heirs issuing of them, freely, quietly, and honourably, in fee and in inheritance; rendering the service due yearly to the chief lord of the fee, viz. to Sir Richard de Argentoeni, one pound of cummin at the feast of St. Edmund for all service, custom, and exaction. And that this my grant and gift may be ratified and stable, I have strengthened this writing with my seal: these being witnesses, Sir John de Hadoboville, Thomas de Lavenham, Walter de Wanci, Stephen Fitz Ralph, then Alderman of St. Edmund, Thomas his brother, Richard de Walsingham, Hugh Fitz Godfrey, John de Lavardin, Milo de Wanci, Robert de Grestune.

✠ Hic jacet Nicholaus herbe cylix qui obiit in festo Sancti Michaelis Anno domini millesimo quingentesimo trigesimo secundo scilicet Anno Regni Regie



Henrici octavi xxiii^o cui⁹ sit ppietud deus Amen

Edw Kite, anastat.

BRASS OF SIR NICHOLAS HERBEY R^t
AMPTHILL CHURCH, CO. BEDFORD.

SIR NICHOLAS HERVEY, Kt.

SOME account of Sir Nicholas Hervey Kt. was given at p. 365, of vol. 2 of the "Proceedings." The brass on his tomb at Ampthill church, of which a representation is here given, shows him to have been *third* son of William Hervey of Ickworth and Joan Coket his wife, by the very distinct mullet in the first quarter of his coat of arms. It will be observed also that the arms are *Hervey* quartering *Niernuyt*; and as Sir Nicholas was a contemporary of Sir George Hervey, (though a few years younger) and died within ten years of him, and within little more than fifty years of Sir George's grandfather, who was Joan Niernuyt's husband, the additional proof thus afforded of the descent of the Ickworth Herveys from those of Thurley is of great weight. The tomb was probably erected by his wife, who died in 1536, just before Ann Boleyn's trial. As regards the reason of his being buried at Ampthill, I have no certain knowledge. But as Queen Katherine resided at the royal manor of Ampthill from the summer of 1531, till the summer of 1533, the time of the divorce (*see* Miss Strickland, vol. ii p.p. 539, 541, 543), and Henry himself visited it from July 23 to 29, of the year 1532, it is probable that he was there in connection with the king's service. It is not impossible that he may have been employed to try to persuade Katherine to consent to the divorce; certainly he was still high in the king's favour, since in March 1532, not six months before Sir Nicholas' death, the king was

godfather to Henry* his eldest son by his second marriage, as appears by the following entry in the "Privy Purse expenses of King Henry VIII," published by Sir N. Harris Nicolas, "Item the vith daye paid to the norice and the myd-wife of Sir Nicholas Harvy chielde, iii li. vis. viiid. His wife too, Sir Richard Wingfield's widow, was the intimate friend of Ann Boleyn,† and became one of the Ladies of her bedchamber on her being raised to the throne. It is sad to add that it was on the information of this very Lady Wingfield, given on her deathbed, that, if Bishop Burnet's story on the authority of Sir John Spelman is true, (*History of Reformation*, i. p. 197, p. 318 edition 1830,) Ann Boleyn was arraigned. But Froude seems to throw doubt upon it (*Hist. Eng.*, vol. ii. p. 461, note). I note by the way that she is called *the Lady Wingfield*, perhaps in consequence of Sir Richard's rank as K.G., in spite of her two subsequent marriages; and correct the statement at p. 369 of the "Proceedings," that 'she *had been*' lady of the bedchamber to Ann Boleyn, at the time of her marriage to Sir Nicholas. Bishop Burnet's statement implies that it was after Ann Boleyn was crowned, *i.e.*, after 1533, that she was "servant" to her, and not before her marriage; though Ann Boleyn had ladies in waiting, trainbearer, and chaplains as early as 1528 (*Strickland*, ii. p. 607).

The two letters to King Henry VIII, the one from Sir Nicholas Hervey, and the other from his successor in the embassy, Sir John Hackett,—which accompany the plate, need no comment, except to state that they are printed in vol. ii. p. 245 of *State Papers*, and show that Sir Nicholas came on this embassy in June 1530 (not 1532 as erroneously stated at p. 368 of the *Proceedings*), and was recalled in January 1531; being by Hackett's account "very glad to be discharged of his commission." The MSS. are preserved

* I presume that *Henry* was the king's godson from his name. His younger brother George, who was 72 in August, 1605, must have been a posthumous child.

† See a letter from Ann Boleyn to my Lady Wingfield, on the death of Sir Richard

at Toledo, in July 1525, in *Miss Strickland*, vol. ii. p. 587. Sir Richard's first wife was Katherine Woodville, widow of Jasper Tudor, Duke of Bedford, *Strickland*, ii. p. 680.

in duplicate at the State Paper Office, and are partly in cypher; but the other letters alluded to as written from Mechlin and Cologne are not extant.

As regards the brass itself, the original tomb was built partly in the wall (recessed) of the north aisle, and partly in the aisle. When the church was restored it was found to interfere with the space required, and was consequently taken down, and the slab with the brass upon it was laid flat, and now lies under a pew floor, with a moveable boarding over it. Under these circumstances it was a matter of no small difficulty to obtain a rubbing of it. The difficulty however, was overcome by the skill, and determination of James Wyatt, Esq., of Bedford, to whose kindness I am indebted for the rubbing from which the plate is taken. He writes me word that "the inscription is on the right side, and foot of the stone, on a bevilled edge. There is no appearance of any brass label having been on the other end and side of the stone. I have said *appearance*, I should rather say *feeling*, for I could not see, but passed my fingers round the edges, which are rough." It is much to be regretted that this monument should have been so put out of sight.

There is a brief account of this brass in Nichols's *Topographer and Genealogist*, vol. i. p. 63, and a lithograph of it was taken by Fisher, of which one or more copies are in Mr. Nichols's possession.

ARTHUR HERVEY.

(*Letters to King Henry the VIIIth.*)

SIR NICHOLAS HARVEY TO KING HENRY VIII.

Pleas it your Highnes,

Sythe my commynge hiddelwardes I have wryttyn to your grace two my former letters, the one beryng date at the Toun of Meghelin the 22nd of the monnythe laste paste, and the other from Coleyn the 27th of the same monnythe, whiche from Coleyn I deliverde into the handes of Sir Herman Ryngc, addressyngc it to your Highnesses Ambassadour with

the Ladye Margarite* ; and apon rapporte of the sayde Sir Herman, made therein mencion a leghe to be taken wyth the Turke, and an appointment betwixte Don Fernando and Vyvalde apon certen condicions : howbeit, I can here fynde no sayenges, but rather apperance to the contrarie.

Furthermore it maye pleas Your Grace to understonde that apon Fridaye 8^{te} of this monnythe I atteignyð hidder, and the seconde daye after myne arrivall by one of the Maisters dostell, callid le Maistre Mouqueron, I was conveyed from my lodginge unto themperors presence into his bedd chamber, wher I deliverd Your Highnesses letter, with Your Graces hartye recommendacions unto Hym ; bothe which He accepted in right lovyng and frendely wise, makynge in semblable facion recueil unto me, and thankyd Your Grace hartelye in that it had lykyd Your Highnes to send to be recident with Hym one, by whom He might have knowledge of Your Graces good estate from tyme to tyme. And after declaracion of the firste part of my charge, *He attempting noo thing of Your Graces greate cause,* with a verry sobre manner sayd, that at all seasons when I shuld have any affaïre to be shewyd Hym from Your Highnes, I shulde be hartelye well-com unto Hym, and wolde gladlye geve me audience at all seasons.

The day followinge I repairid unto the Kynge of Hungarie at his lodgyng, widder I was conveyed allso by one of the Maisters of his Household ; and deliveryng Hym Your Graces letter, with Your Highnesses effecteous recommendacions, He shewed in his maintien and countenance to be gretelye rejoycid and satisfied therewith, and usid me in my recueil affter a kynde and familier facion, sayenge that he shulde be right glad at all tymes to here of Your Graces good convalescence, and was verry wele contentid to knowe that by me He mighte have meane to geve Your Highnes advertisement from Hym at all tymes when the cas shall so require.

Moreover, it maye like Your Grace to be ascertenyd that a grete compaignye of the Estates of the Empire be here assembled, and all the Princes, savinge the Bisshop of Trere† and the Counte Palentine Ludovic, whiche two personaiges be absent by occasion of som diseases, and have made theyr excuses, consentinge, as I here saye, to all that shalbe decreed and done by th Emperour and the other Electours here, as farr forthe as iff they were them selffes present. *Daylly counsaïlles be had uppon the Lutheran secte, whiche as yet bringe furthe litle towardnes to that purpose, and somewhere men doubtte that th Emperour shall have to moche to doo to redresse that affaïre, for their supporters holde theyre opinyons stronglye, and shrinke not a deale therat ; and so it shulde seme, as well in that thing as other, the Emperour shalbe somewhat used, as his predecessors have been ; that is to saye, as it shall please them. Neverthesse by the Cardinall of Luke, with whom I supped yesternight, and had of him, for Your Highness sake, as gentle, loving and frendely cheer a sever I had, being everaye (sic) to hear of Your Graces good estate, I perceyved that the heddes of that secte incline sumwhat to th Emperors mynde ; wherby good hope is had, that with som leysor and jaire meanes they shalbe reduced, for in other maner is no holsom medling*

* The passages printed in Italic are in cypher, in the original.

† Richard Greiffenklau, Archbishop of Treves, died in the following year.

with them. In whiche and other behaulves as I shall ferther fele and knowe, I shall not fayle from tyme to tyme to assartayne Your Grace.

The said Cardynall shewed me also that th Emperor had worde how as well the toun and campe at Florence is infectid with the plaghe, and that the Emperor is in doubte of the Prince of Orange his chieff Captin, and the residue of his people ther.

Some men judge that in this enterprinse th Emperor hathe been unto the Pope as well a scourge as a frende, for under comforte of Hym the Pope hathe in the same enterprinse wastid hys frendes, people and substaunce to small effecte.

Your Highnes shall herewith receyve a letter from the Duke George of Saxon, whiche is answeere to Your Graces letters sent unto hym by me, at the deliveraunce whereof he willed me from tyme to tyme to repayre unto him.

And thus I beseche Allmyghtye God to have Your Highnes allwayes in Hys moste blessed preservacion. Wryttyn at the toun of Osbourgh, in the cuntrey of Swethin, the 11th daye of the monnythe of July, anno 1530.

*I send Your Grace the dubble of thys by Sir Herman Ringes handes.**

No manner person as yet, sithe my beyng here, hathe moved me of Your Graces greate cause.

Duke George letter is with the dubble herof, sent by Sir Harmon Ringes handes.

By Your Highnesses moste humble subject and servant.

(signed) N. HARVY.

(superscribed)

To the Kinges Highnes.

HACKETT TO KING HENRY VIII.

Plesse Your Highnys to understand, that now of late I beyng arywyd at your town of Calles, and there tarreyng to know what Your Highnes is plessur was to command me to do, the second day of this monnyth I ressewit syche letters as hath plessyd Your Grace to send me, by the whiche Your Highnes is letters ye have syngynfyed and comytttyth me to be Your Hyghnes is Imbassadour toward and with the Emperour, in lyke wysse as Your former Imbassadour Master Harvy,* whom at this tyme Your Grace revockes Homeward And acordyng to Your Highnes is commandment, and that to accomply the same to the best of my lyttyll poer, I departyth from Calles the 3rd day of the sayd monnyth, and for som lytyll byssenys that I had a do, consernyng myn afferes at Bruges and at Mackyng, wyth slowe deligence I arryvyd in this town of Brussellis the 11th

* This duplicate is still with the original.

day of this monnyth to your Imbassator Master Harvy is lodging, to whom I was as right hartly welcom as to one that was werry glad to be dyschargyd of his comyssyon. And after that we had consultyth our charges to gyddyr, we fond the comodytte to have had audyence of the Emperour yisterday afor dynner: and there comyng to his presence, accordyng to my charge, after Your Highnes moste harty recommendacions and my devoers done, I delyvyrd His Majeste Your Highnes is letters, who with a sad familiar contenance ressewit them, and after the redдынg possyd Hymself with silence, tyll Master Harvy schowyd His Majeste how Your Highnes is plessuer was to revoke hym homward, and that I schowld tarre here with hys sayd Majeste, in his place, as Your Highnes is Imbassadour; which wourdes I affyrmyth sych to be Your Highnes is plessur. And here to His Majeste answeyrd, that the contenttes of Your Highnes is letters to Hym confourmed with our saynges, and that he was sory of Master Harvy is departyng, but that in a mowch as your plessyr was syche, that His Majeste was well plessyd of my comyng, acceptyng me right agreably. After that His Majeste imbrassyd me, for my first welcomyng.

And as touchyng the surplus of all the wanteys, that they spek here in general nombyr, and of all other occurrenttes or tedynges that we have here at this tyme, the berrer here of, Your Highnes is Imbassatour, Master Harvy, may schow Your Grace at large of all the premyssys; and makyng an eynd of this, Almighty God prosspere Your Highnes with long life, good helt and felicite. From Brussellis, the 13th day of Fevrer, 1530.

Your right hummyll soggett and servent,

JOHN HACKETT.

(superscribed)

To the Kinges Hyghnys Noble Grace.

* By a recredential letter from the Emperor to Henry, dated at Bruxelles the 13th of Feb. and remaining in the State Paper

Office, it appears that Harvy's letters of recall and Hackett's appointment were made on the 27th of January.

NOTES ON FRESSINGFIELD CHURCH.

FRESSINGFIELD Church is situated on a gentle declivity in the midst of a beautiful and spacious vale. It is a large and very ancient structure, and parts of it, especially the south porch and the east window of the chancel, are in the Decorated style, which is the original character of the church. It is also of note for being the burial place of Doctor William Sancroft, Lord Archbishop of Canterbury.

The church, which is dedicated to St. Peter and St. Paul, consists of a nave, chancel, and two aisles. The chancel is 44 feet 8 inches long, and 19 feet wide. The communion table is raised two steps, and railed off, and the floor within the rails paved with white and red pamments. Over the communion table, in four compartments, are the Lord's Prayer, Commandments, and Belief; there are two windows on the south side, and only one small one on the north, with an arch dividing it from a chapel, which is a continuation of the north aisle, though separated from it by a stone arch. In the windows are the following arms in glass:—

In one window the following seven shields, placed 1, 2, 3, in line; 4 under 1; 6 under 4; 5 under 3; 7 under 5:—

1—*Breuse*, impaling *Ufford*. 2—.....quartering *Philibert de Savoy*, Gu. a cross Arg. 3—*Hastings*, Or, a maunch Gu., imp. *Spencer*, quarterly Arg. and Gu., in 2 and 3, a fret Or, over all a bend Sa. 4—*Breuse* impaling *Sharde-low*, Arg. a chevron Gu., between 3 cross crozlets fitché 5—*Hastings*, impaling..... 6—*Breuse* impaling *Stapleton*, Arg. a lion ramp. Sa., armed Or. 7—*Debenham*, Sa., a bend bet. 2 crescents, imp. *Hastings*, Or.

In two other windows are the arms of Bohun and Toppesfield:—*Bohun*, Gu. a crescent in an orle of martlets Or. Dom. Reg., 1516. *Toppesfield*, cheq. Or and Gu., on a fess Arg. 3 martlets Sa.

The nave is 57 feet 10 inches long, and 20 feet 4 inches wide. In the south east corner stands the pulpit, which is an hexagon of oak, and dated 1609. Near the west end, and towards the south side, stands the font, which is quite plain, octagon. Against the west end is a small gallery, built in 1700; above this are the arms of James the second, dated 1687, and under them these lines:

Qui leo de Juda est ut flos de Jesse leones
Protegit et flores magne Jacobe tuos

The whole church is irregularly seated and pewed with oak and deal; some of the oak seats are handsomely carved on the back part, those at the west end are ornamented with escutcheons containing the following symbols:

North Side. 1—The cock. 2—The hand, impaling a flagon. 3—I. H. S. 4—A pillar with scourges and cord. 5—The cross the crown of thorns and nails. 6—The spear and sponge (saltierwise). 7—The ladder, hammer, and pincers. 8—The vestment imp. on a table dice.

South Side. 1—Lozenge and saltire coupé. 2—A knot. 3—P. and S. surmounted by a mitre. 4—Two keys in saltire. 5—Two swords in saltire.

The nave is divided from the aisles by three arches on each side, over which three arches are six small windows. In the east end of the nave, over the arch dividing it from the chancel is a window, in which are two shields, apparently the same. That in the right is Az. three crowns Or. In one or two of the windows on the north side, in circular compartments, are the letters B. and W. in different circles.

The south aisle is 48 feet 3 inches long, and 11 feet 7 inches wide, and at the east end there appears to have been a chapel, the roof being painted.

The north aisle is 46 feet long and 11 feet 7 inches wide, and the chapel at the end 25 feet 5 inches long, by 12 feet

8 inches wide; the upper part of the east window contains in stained glass, figures of Apostles.

In the second window on the north side is the following coat of arms. *Thorpe*, cheq. Or and Gu. on a fess Arg. 3 mart. Sa. There are also other coats of arms as in the chancel. In the north east window of this aisle is the symbol of the Trinity, and on the seats in shields, are, 1—Two wolves rampant supporting a crown. 2—A cup with sun issuing out of it, and on each side the letters apparently N and P. in old English characters.

The roofs are of oak, handsomely carved and covered with lead.

On the north side is a porch with a stone-groined roof, and on the south side is another porch, which requires a more particular description. On the roof in the centre is the Virgin Mary, and southward of her Saint Edmund. On the inside of the arch are crowns and roses in several mouldings, over the arch are two large roses and two niches. An engraving of this porch is given in *Davy's Architectural Antiquities of Suffolk*, No. iv.

The steeple is a square tower of flints, embattled, with four buttresses. In it are eight bells, one with this inscription: *Scorum Meritis Pungamus Cantica laudis*. Over the east end of the nave is a stone arch for the saints' bell, and over it a cross.

MONUMENTS, INSCRIPTIONS, ETC.

In the south wall in the chancel, is a small friese consisting of a moulding ornamented with roses, which probably surmounted a niche in the wall, which might have served as a monument. Within the communion rails on a flat stone, are the figures of a man in armour bareheaded, and a woman in the dress of the times, in brass, and under his feet is a greyhound collared, in the collar roses: under them a brass plate, and in black letter the following inscription in two lines:

Orate pro âiabus Willi Brewes Armigeri filii et hæredis Thomæ Brewes milit. et Elizabeth uxoris ejusdem Willi qui quidam Willus obiit xxviii die octobris, Anno Dei M.cccclxxxix, quor. âiabus p'piciet Deº. Amen.

Above are 3 shields of arms. 1—In the middle, *Brewes*, a semé de croslets and a lion rampant biqueued, ducally crowned. 2—Left hand side, *Brewes*, impaling Quarterly, 1 and 4 a bend cotised, 2 and 3 a chevron between 3 spears heads. 3—Right hand side, *Brewes* impaling *Hopton*, a chevron, a label of 3 points Erm.

There are several stones deprived of their brasses, in the chancel and in the nave. An altar stone in also to be found in the chancel, as mentioned by Camden Society, 4th ed. p. 22.

In the north aisle is a stone with inscription to Dorothy, wife of Francis Bedingfeld, with arms above and crest.

In the churchyard on the right hand side of the south porch, is a handsome table monument of black marble, to the memory of Archbishop Sancroft.

Arms—See of *Canterbury* impaling *Sancroft*, Arg. on a chevron between three crosses patée Gu. three doves of the first.

On the right side:—

P. M. S.

Lector, Wilhelmi, Nuper Archipræsulis,
(qui natus in Vicinia)

Quod morti cecidit, propter hunc

Murum jacet: atqui resurget: In

Interim semper paratus Esto, nam hora qua

non pietas Dominus venturus est.

Obiit 24º Nov. Anno Domini, 1693

Ætatis suæ 77.

Over his head the following verse.

“As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.”

St. Matthew xxiv. 27.

On the left side:—

P. M. S.

William Sancroft was born in this parish. Afterwards, by the providence of God, Archbishop of Canterbury: who, after he had lost all

which he could not keep with a good conscience, returned hither to end his life, where he begun it, and professeth here, at the foot of his tomb, that as naked he came forth, so naked he must return; "the Lord gave, and the Lord hath taken away; as the Lord pleaseth so come things to pass. Blessed be the name of the Lord."

On the south west side of the churchyard there is a messuage called the *Guildhall*, with a piece of land containing 1a. adjoining, and a close called Town-close, containing 7a. 1r. 32p. conveyed by William Sancroft, in 1704, for the benefit of the parishioners of Fressingfield.

JAMES BEDINGFELD, R.D.

ADDITIONAL NOTES ON FRESSINGFIELD CHURCH.

Fressingfield Church, erected probably somewhere about the 13th century, in the Decorated and Perpendicular styles, consists of a chancel, nave, north and south aisles, a chapel on the north side, two porches, and tower at the west end.

The tower is of four stages, with good upper windows and battlemented parapet.

The south porch is like many others in Suffolk and Norfolk, a handsome erection, with parvise above; the approach to which is a mural staircase from the interior of the church. Within the chamber, in the north wall, is the embrasure of a window looking into the church, on which side however, it has been blocked up. The ceiling of the porch is deeply groined; the knob or central boss contains a figure much defaced, and the boss near the outer arch has a shield with the arrow and crowns of St. Edmund. The outside is panelled in flint, and is decorated with niches, one on each side of the parvise window, with stone panels carved with roses beneath. The spandrils of the gate way, are carved with palm branches tied with ribbons. The parapet is handsomely indented.

The north porch is a much more simple erection, with modern plain roof, and a niche on the east of the inside door for the holy water basin.

The nave, supported by D. piers and arches, with clerestory, containing twelve windows of two lights each, and gable window of three lights over the chancel arch, is chiefly interesting for the richly carved cornice of its roof, and several elaborately carved benches, which, with a few exceptions, are in good preservation. The poppy heads are beautifully carved, and the elbows have figures upon them of Apostles, Saints, and Martyrs, as well as allegorical and heraldic. Amongst the more perfect may be recognised St. Peter with the keys, St. Paul or Barnabas with a book, and Dorothea, Virgin and Martyr with a basket of fruit and flowers. Many of the figures have been cut away in part to admit the fixing of some extremely ugly modern pews. The back of the benches at the west end of the nave have beautifully cut panels and shields: those on the north side containing emblems of the Passion; those on the south side emblems of the Trinity, and the Apostles Peter and Paul. The pulpit, desk, and clerk's pew are all in one, quite plain, excepting the brackets supporting the desks, which are richly carved, the effect of which is quite destroyed by a thick coating of dark brown paint. The font is plain and octangular with a conical wooden cover. The west end of the nave is defaced, as is too usual, by the large rectangular box on pillars, called a singing gallery, bearing date of erection 1700. As to the roof I cannot do it justice otherwise than by transcribing the account given of it in Brandon's work on the open timber roofs of the middle ages.

“For a single hammer beam roof this is of a very low pitch, the angle formed at the ridge being 112° yet the effect internally is altogether very good. The main feature of this roof is its magnificent cornice, which is very much brought forward into the building, so as to gain great height. The arch ridge-braces spring from small figures of angels bearing shields, and it is probable that the ends of the hammer beams and wall pieces have been similarly terminated, or intended to be so. The spandrels over the hammer and collar beams are filled in with tracery, the embattled moulding

to the collar beam is applied on and extends across the principal rafter ; the spandrils of the cornice braces, as well as the upper member of the cornice, contain some well executed foliage ; and altogether this roof exhibits a high degree of finish."

The door of the staircase leading to the rood-loft is still in existence, at the east end of the south aisle, between the window and the back of the pulpit, but it is fastened up.

The chancel which is rendered very unsightly by some large box pews, has a fine Decorated east window, of four lights, with internal shafts and capitals of pure decorated foliage ; the tracery of the central division is vertical. There are three more windows, two on south side of three lights each, and one on the north side of two lights. A closet with oaken shelf has been lately blocked up on the north side of the altar, which was probably an almonry. And on the south wall is a projecting ornamented moulding over what appears to have been the Piscina and Sedilia. The altar stone, distinguished by crosses carved in the centre and four corners, lies on the floor of the chancel on the south side. The roof is plainer than that of the nave, the corbels having like those of the north chapel, shields attached, bearing the arms of Grudgfield, Brewes, Hopton, and Swillington. The record chest, covered with iron bands and having three locks, stands within the rails.

The chapel on the north side, dedicated to St. Margaret, is a continuation of the north aisle. It has three windows of three lights each, containing several pieces of ancient and modern painted glass. There is a plain niche on the south wall: shields bearing arms are attached to the corbels of the roof.

From a bequest made by John Bohun in 1511, it seems likely that the north aisle was erected in the sixteenth century.

In the windows of the chapel, chancel, south aisle and clerestory, are remnants of fine old painted glass.

The *monumental records* are few ; there is one very good brass on the floor of the chancel within the rails, to the

memory of Wm. Brewes and Elizabeth his wife, bearing date 1489. There is also a stone inscribed with coat of arms to Wm. Grudgfield, Gent., and Mary his wife, who died one in Dec., 1566, the other in Oct., 1664. In the south aisle is a mural tablet to Rev. Edward Vaughan, B.D., vicar of the parish for 21 years, who died in 1797, aged 68 years, and Eleanor his wife.

On the outside of the church, the principal objects of interest are two, the sanctus turret on the west gable of the nave, surmounted by a handsome cross, the aperture through which the rope attached to the bell passed is still visible in the upper part of the chancel arch; and 2ndly the altar tomb, erected over the remains of William Sancroft, D.D. archbishop of Canterbury, who was born at Fressingfield, educated at Bury school, and afterwards became the master of Emanuel College, Cambridge. He died in this parish on the 24th November, 1693, aged 77. He was buried in the angle between the church porch and the south wall of the church, a spot which he had chosen for himself on a visit to Fressingfield, in 1677. A locket containing the Archbishop's 'haire of his head, and enameled over with great curiosity, and with the motto, *Rapido contrarius orbi*,' was sent to the University of Oxford, to be reposed in their common library. Among the few remaining relics of his connexion with Fressingfield, was long preserved in a house, formerly the Guildhall, adjoining the churchyard, a massive and capacious arm chair, which tradition says; he was wont to occupy. At an auction held in June, 1851, it passed for a few shillings into the hands of Lord Henniker, the present proprietor of Ufford Hall, the house in which the eminent nonjuror was born.* The inscription on his tomb (see p. 324), prepared by his own hand, with directions for the manner in which it should be put up, is a lasting document to posterity, in proof of the real sincerity of heart which influenced his conduct.

* From the "Autobiography of Edmund Bohun," by S. Wilton Rix, Esq.

The following extracts from the wills of some of the Bohun family, are interesting as bearing upon the past history of the church.

Richard Bohun who died in 1496, gave his body to be buried in the parish church of the blessed apostles Peter and Paul, of Fressingfield. To the high altar of this church he bequeathed the sum of 6s. 8*d.*; also to the building of the same 10 marks, to be laid out according to the discretion of his executors. He gave also one bell, called a sanctus bell, weighing 100 lbs. To the fraternity of the guild of St. Margaret, 6s. 8*d.*; to the sepulchre light, 6s. 8*d.*; then the rest of his debts and liabilities being discharged, he bequeathed to John and Nicholas his sons, his remaining goods and chattels, to find one fit chaplain to celebrate mass in the church of Fressingfield for the health of his soul, as well as that of his wife Agnes, and his ancestors for one entire year.

In the will of Edmund Bohun, made in 1499, is this item:—"Itm, do et lego prepositis gardianis sive ironomis eccl'ie de Fressyngfeld p'diet' ad usum diet' eccl'ie ad emend' unum focale vel turibulum cum cimba aut ali^d focale p' avisament' executor' meor' xl.

Nicholas Bohun, of Fressingfield, by will dated in 1504, makes the following bequests:—My body to be buried beneath the font. To the high altar for tithes forgotten, 6s. 8*d.*; to the sepulchre light, 6s. 8*d.*; also 8 marks to have a secular priest to sing for me and my friends, by the space of an whole year in the church of Fressingfield. Also 10 marks to the church of Fressingfield to buy a jewel or ornament such as may be most necessary, by the advice of my executors and the leading men (substauns) of the parish.

Further bequests were made by John second son of Richard Bohun, who died in 1511, to the high altar for my tithes negligently paid 10*s.*; to the brotherhood of St. Margaret's guild 20*s.* and a salt of silver with cover; to the new building of an aisle on the north side of the chan-

cel 10 marks; to the building of St. Margaret's chapel, 20 marks; to the said chapel of St. Margaret, a pair of chalys and a pax of silver and gilt; a suit of vestments of white damask for the feast of our lady; and he leaves certain lands lying in Fressingfield, Mendham and Wedersdale, in his executor's hands for a term of 20 years after his decease, upon this condition, that they find an honest priest to sing in the church of Fressingfield, by the space of 20 years, and pray for my soul and my friends. After which the lands were to be offered for sale to his nephews John and Nicholas, and if they were unable to purchase them, they were to be sold for the benefit of the priory and convent of Eye, and for the repairing of the church of Fressingfield, and the mending of the high ways.

R. J. SIMPSON.

WINGFIELD CHURCH.

WHATEVER might have been the antiquity of the original church at Wingfield, it is evident that there are no remains in the present building, earlier than the middle or latter half of the 14th century. The family of Wingfield dates from the conquest, according to tradition; and there was certainly a church here of older date than any portion of the work before us.—I have very little doubt but that when the church was made a collegiate one, and a college erected here for priests and canons, by the executors of Sir John de Wingfield, according to his will, which was in the year 1362, the church was entirely rebuilt, and the present structure is the same, except the insertions of later date. Had we *not* known the time of the foundation of the college, I should have had no hesitation in ascribing to the architecture of this church, as nearly as possible the same date; inferring it principally from the mouldings of the various arches, and the peculiar tracery of the windows of the south aisle, which are very characteristic of late Decorated work, and nearly identical with those to be seen in the churches of Attleborough and Lopham, in Norfolk. The beautiful arches of the chancel, however, as will presently be shown, are of a somewhat later period.

Considering the church then, as a building of Edward 3rd's reign, I propose now to offer a few remarks on the various parts of it, and then to call your attention to the interesting monuments in the chancel. Its plan consists of nave and chancel, with aisles to both, those of the chancel having been, as was usual, chapels with their own altars; a tower at west end, and a south porch.

The chancel is of considerable dimensions, and apparently it underwent much ornamental alteration in the time of Richard 2nd, by the second Earl of Suffolk, of the de la Pole family. The east window is of this date, the style being early Perpendicular. There are fragments of painted glass in it, mostly with the arms of the families here entombed. There are 14 clerestory windows to this chancel, of the same period, a larger number than is usually found. The principals of the roof are supported between each of these windows by corbels of angels. The roof itself has been despoiled of its other ornamental features. The old returned stalls still remain, and have poppyheads and panelling; each seat is a miserere, the carving on the under part being all uniform, of foliage only. They are raised on a plinth, pierced with quatrefoiled air-holes. The old carved screen remains in the arches behind. The chancel is divided from its side chapels by very beautiful arches, three on the south side, and one on the north; the mouldings of two of them are ornamented with the badges of the families of Wingfield and Stafford, the wing, and the Stafford knot; a sufficient proof that they were the work of Michael de la Pole, 2nd Earl of Suffolk, whose mother was the heiress of the Wingfields, and whose wife was Catharine, daughter of Hugh, Earl of Stafford. The capitals are beautifully carved with angels, but much defaced.

The chancel arch is of very plain character, as are those of the nave. The lower panels of the roodscreen remain, but like the stalls, they are covered with modern paint, hiding any old painting that may be upon them. The bay of the roof over the screen is painted in panels, with monograms, *ih̄r*, in foliage. There are ten arches and as many clerestory windows; the latter being late Perpendicular, and quite similar to those in the nave of Diss church. The windows of the north aisle are also late Perpendicular; but those of the south aisle are good late Decorated ones. The east and west windows of this aisle are of three lights, with fine tracery. The stair-

case which led to the roodloft remains, not as in general, in the piers of the chancel arch, but in the walls of the aisles, so that a loft ran completely across the church, as it still does in the neighbouring church of Dennington. The entrance doorway in the porch is a fine one, and has for corbels to the dripstone, the heads of a knight and lady, the former wearing the camail.

The porch itself is late Decorated, and has a niche over the outer doorway. The tower is a low flint one, with the staircase projecting on the south side. There is a good font at the west end of the nave, of the common Suffolk pattern, angels on the bowl, and sejant lions round the stem. It has four shields on the bowl, two of de la Pole, quartering Wingfield, one of Wingfield alone, and one of Stafford; so that it is co-eval with the arches of the chancel. The pulpit is formed of old carved panels with the same arms of de la Pole, quartering Wingfield, surrounded with the Garter, but is spoiled by additions of more modern date.

A very curious part of the church remains to be noticed at the east end of the north aisle. The wall at the end has a large mutilated niche and a piscina for a side altar. Beyond this wall is a room, now partly used as a vestry, forming the larger part of the chancel aisle on that side, and entered from the chancel. In this is an upper chamber of wood, accessible only by a ladder, extending over a portion only of the lower room, and having a painted side towards the east. There are holes cut from the upper room through the wall, by which a person inside can see into the chancel. It was probably used by the members of the college of priests, which formerly existed at the south west corner of the churchyard, and may have contained their library, and their vestments. There is an ancient wooden lettern remaining in it of very good design, of which there is a sketch. There is also a curious piece of an old organ, and numerous fragments of carved and painted stone work, probably from the canopies in the chancel.

Having thus briefly described the architectural features

of the church; I will now speak more particularly of the remarkable monuments before us; the persons to whom these beautiful and valuable memorials belong, and the dates which should be attributed to each. The inscriptions formerly on the tombs themselves have been unfortunately so long lost that the required information cannot be had from that source. The few published accounts relating to the parish almost all differ from each other in their statements, and the framed pedigree hanging in the chancel, as well as the cards on the monuments, are unquestionably erroneous.

The whole chancel is a kind of monumental chapel of the noble family which once possessed the adjoining castle and the estates belonging to it. It has suffered less than many from the ravages of misguided zeal, except in the destruction of the brasses and the inscriptions, the sculptured figures being nearly all perfect; and as we stand in the midst of the examples of the taste and liberality of our forefathers, and call to our minds the scene as it appeared of old, the Provost and the nine priests of the college in their stalls, the recumbent figures of the dead, on their delicately wrought high tombs, filling the lofty carved canopies on each side, the walls and niches and statues and tracery work glowing with gold and colours, the shining brasses on the floor, the painted windows softening the light, the angels in the dark roof above; we may realize in some degree the scene as it was when the powerful Dukes of Suffolk, and all the inmates of the castle worshipped in this the parish church of their quiet country village.

I shall not occupy your time with any account of the origin and descent of the noble family who are here interred. That part of the subject may be more properly noticed when we go to the castle, where they resided. It will be sufficient to say that the family of Wingfield is a very ancient one in the county of Suffolk, and was so numerous in its various branches, that it is said, in the reign of Henry 8th, there were eight or nine knights at the same time, and two

knights of the garter. Catharine the only daughter and heiress of Sir John de Wingfield, who lived in the reign of Edward 3rd, married Sir Michael de la Pole, first Earl of Suffolk, and thus brought Wingfield to the de la Pole family. To this Sir John de Wingfield, the last male heir of the line settled in this village, I venture to attribute the earliest of the three monuments. It is that on the west side of the vestry door, in the north wall of the chancel. The figure of the knight is carved in stone, and rests upon a panelled altar tomb, and over it rises a beautiful ogee canopy with crockets, finial and pinnacles, and a quatrefoil in the spandril, from which some piece of sculpture in the centre has been cut away. The armour represented on the effigy is that which prevailed in the latter part of the reign of Edward 3rd. He wears the jupon, or tight fitting leathern coat, escalloped at the lower edge, and the camail and bascinet so characteristic of the time. The card placed upon the monuments will tell you that it is the memorial of Wm. de la Pole, 1st Duke of Suffolk, son of Earl Michael, who died in 1450. This is most evidently wrong, and I know no other of the family to whom it can be so well attributed as Sir John de Wingfield, an eminent soldier in his time, a chief favourite and counsellor of Edward the Black Prince, whom he accompanied in his expedition to Languedoc in 1355. Two long letters written by him from France, are to be found in the old chroniclers, and in Barnes's Edward 3rd. It was according to his will, that this church was made collegiate, and the college founded, and we may therefore consider this monument as coeval with the rebuilding of the church in 1362.

The next oldest monument is that under the easternmost arch of the chancel, on the south side. It is a very beautiful example, consisting of a large altar-tomb with niches, now empty, round the sides, and two recumbent effigies, carved in wood, upon the slab. There can be no doubt that this tomb belongs to Michael de la Pole, the 2nd of that name, Earl of Suffolk, whose wife was Catharine Stafford,

daughter of Hugh, Earl of Stafford, not only from the frequent appearance of the badge of her family, the Stafford knot, on the tomb and the arch above, but because there were names painted on the ledge above the niches round the tomb, referring to their children, whose effigies were within the niches; and these names could be read until recently, as follows: *An, Thoma, Johane, Alexander, Thomas, Philippus*, which correspond with the names of the children of this Earl. He was the son of Michael de la Pole, and Catharine Wingfield his wife. His father was a person of great eminence in the reigns of Edward 3rd and Richard 2nd; was created Earl of Suffolk, and was a knight of the garter, and Lord Chancellor; but he was impeached for supposed frauds and misdemeanors, and afterwards fled in disguise to France, where he died an outlaw. The son, however, obtained the annulment of his father's outlawry, in the 21st of Richard 2nd, and was fully restored by Henry 4th, to his possessions, with the title of Earl of Suffolk. He died at the siege of Harfleur, in 1415, and his effigy represents him in the armour of the time, which is of transitional character, when complete plate armour was not yet in use; for he wears the camail and jupon, like his grandfather just described, but has in addition a gorget of plate over the camail. His head rests on a crest, a bearded head, and his feet on a lion. The head dress of the countess by his side is the usual one of the period, the cloth or veil extended over a wide braid of hair on each side of the head, the same as we find in the brass of Lady de Burgate, at Burgate, not far distant, of the date of 1409, to whose altar tomb the present one is very similar, and may have been the work of the same sculptor. By his will he desired that his body should be buried in the church of the Carthusians, at Kingston-upon-Hull, between the tomb of his father and mother, and the altar, if he should die in these northern parts, but no tomb to be placed over him, only a flat stone; but if he should die in any other part of England, then he willed to be buried in the Collegiate Church of Wyngefeld, on the

north side of the altar of the blessed Virgin.* Whence we learn that the east end of the south chancel aisle was the lady chapel. Those figures, as the others, are engraved by Stothard in his *Monumental Effigies*. A curious feature belonging to this monument, is that on the north side of it, are attached three stone seats with arms, forming the sedilia for the chancel.

The eldest son and successor of this nobleman was Michael, 3rd Earl of Suffolk; but he was killed at Agincourt, October 25, 1415, only a month after his accession to the title, and the earldom devolved upon his brother William, 4th Earl and 1st Duke of Suffolk, who married Alice, daughter and heiress of Thomas Chaucer, granddaughter of Chaucer the poet. There is no monument in the church to this Earl, although the one first noticed, has been erroneously ascribed to him. There is good evidence, however, that he was buried here; and one of the brasses now lost, may have represented him. His wife's monument is at Ewelme, Oxfordshire. The events of this distinguished nobleman's life are matter of history, and will be found recorded at length by our chroniclers and genealogists. As most of the accounts of him follow Camden, I will only read what Camden himself relates of him.†

William, Earl of Suffolk, he says, was first advanced by Henry 6th, to be Marquess of Suffolk, to him and to the heirs male of his body; that he and the heirs male of his body, on the coronation day of the Kings of England, do carry a golden verge with a dove on the top of it, and such another verge of ivory at the coronation of the Queens of England. Afterwards, he advanced the same person, for his great merits, to the honour and title of Duke of Suffolk. And indeed he was a person truly great and eminent. For when his father and three brothers had lost their lives for their country, in the French wars, he (as we read in Parliament rolls of the 28th of Henry the sixth) spent thirty-four whole years in the same war. For seventeen years together, he never came home, once he was taken, while but a knight, and payed twenty thousand pounds sterling for his ransom. Fifteen years he was Privy-councillor, and Knight of the Garter, thirty. By this means, as he gained the entire

* Nicolas's *Testamenta Vetusta*, p. 189.

† Camden's *Britannia*, i, 453.

favour of his Prince, so did he raise the envy of the people ; and so, for some slight misdemeanors, and those too not plainly proved upon him, he was banished, and in his passage into France, was intercepted by his enemies, and beheaded.

This was in the year 1450,—he was brought here however for burial ; and Bloomfield, the historian of Norfolk, mentions his monument. Speaking of the banishment of this Duke, and the king's probable intention to re-call him, as soon as the hatred of the people was a little appeased, he says :—

But God did otherwise dispose of him, for when he took shipping in Suffolk (or according to Fabian in Norfolk) with intent to go to France, he was met by a ship of war, called Nicholas of the Tower, taken and carried to Dover sands, there hsd his head chopt off on the side of the long boat, as a pledge for some satisfaction for the death of the good Duke of Gloucester : they left his body on the sands, which on the 1st of May, was taken up and carried to Wingfield, in Suffolk, in the chancel of which collegiate church he was interred, under a monument, which though much defaced, still remains. And thus (he adds) fell this great favourite, a sacrifice to the people whom he had so much oppressed (for he takes the opposite view of his conduct to that of Camden), and a just example to posterity, that as we do, our ownselves at one time or other must expect to be done by.*

Hall also, in his *Chronicle*, and Brooke, in his *Catalogue of Honor*, states that “ his body was brought to this college, and here honorably interred.”

We now come to the third monument, that nearest to the east end, on the north side of the chancel within the altar rails. There is a square-headed recessed canopy in the wall, on which the rose and portcullis of the Plantagenets may be observed, and a large altar tomb below it, projecting into the chancel. On the slab are two effigies, of a knight and lady, finely carved in alabaster. He wears the armour of the latter half of the 15th century, and over it the mantle of the order of the garter, and the garter on the left leg. His head rests on the helmet and de la Pole crest. She is represented as a widow, with the barbe, or plaited covering

* Bloomfield, Norfolk, iii. 157, partly quoted from Baker's *Chronicle*. By his will, he desires to be buried with his an-

cestors at Kingston-upon-Hull, and an image of his wife and himself, to be made in stone (Nicolas's *Testamenta Vetusta*, p. 256).

for the neck, and wears the sideless garment underneath her mantle, characteristic of the same period. The brass inscription formerly round the chamfer of the slab is gone. Above the canopy in the wall are the crest and supporters of the de la Poles, carved in wood, and painted; and there are iron holders at each side, perhaps for banners. This is the monument of John de la Pole created Duke of Suffolk, after the forfeiture of the title by his father, and who married Elizabeth Plantagenet, sister of Edward 4th, and Richard 3rd. He was a Knight of the Garter, and died in 1491. The costume of these figures is certainly rather earlier than would be expected from the date, and would lead to the supposition that they had been erected during the lifetime of the persons represented. As the Duchess, however, appears in a *widow's* barbe, such a conclusion cannot be maintained. It may be that they were represented in the costume they had been in the habit of wearing, although it had become old-fashioned. A similar case occurs at Little Horkesley, Essex, where a father and son are engraved on the same brass, each in the costume that he had worn in his time.

On the floor of the chancel may be observed the matrices of some fine brasses. The framed pedigree on the wall mentions gravestones to two sons of the first Earl Michael, Richard a priest who died in 1403, and John 1415, canon of York and Beverley. One of these was probably on the stone near the entrance of the chancel, which shows the indent of a priest in cope, under a canopy. Gough says that Richard de la Pole had a brass here, with "a figure of a monk, with roses in quatrefoils on his habit, and B or R in a rondeau, with a rose in a square on his breast." This with many other brasses of that noble family buried at Wingfield, I saw in the church chest, 1764, and am since told they have gone the way of many more sepulchral brasses.*"

* Sepulchral Monuments, ii. 14.

There is another indent in the middle of the chancel, which may have been that of his brother. A third fine brass near the vestry door, under a canopy, represented a widow or a nun, as the matrix shows, and may have been the figure of Catherine, daughter of Michael, 3rd Earl, who was Abbess of Barking.

Of the College formerly in the churchyard, there are now, I believe, no remains whatever.

C. R. MANNING.

FRAMLINGHAM CHURCH.

ORIGINATING in a jocular challenge, this essay can make but few pretensions to critical correctness. In composing it, the course has been followed which seemed to me best suited to realize the objects of a local archæological association. All sorts of questions have been raised, with the view of showing that there was matter deserving of further investigation. While expressing my thanks to my friend Mr. Phipson, whose acquaintance with ecclesiastical architecture is so well known, for his aid in fixing dates and measurements, I must absolve him from any participation in the more speculative matters in which I have embodied the results of my own necessarily limited reflections and researches. My time has since been so variously occupied, that many points on which I had intended to make further enquiries, must now be left for other and more competent investigators. It was particularly gratifying to me to find that on one of the questions raised, Mr. Edwards, of Framlingham, though taking an independent course of enquiry, had arrived at the same conclusion.

A CHURCH has doubtless existed at Framlingham, and probably on the same spot, from a very early date, but there are no visible remains of an older structure than the present building, which is relatively of a late period. It is situated on an eminence, and commands from its lofty tower an extensive view of the surrounding scenery, of which again it forms a picturesque feature.

The Tower, 96 feet high and 28 square, is constructed of flint and rubble, with stone dressings. It was begun probably about the middle of the 15th century, and Loder* gives various extracts from wills, shewing that it was still in gradual course of erection from 1479 to 1534. It has angle buttresses terminating in lions sedant. At its base are various geometrical ornaments of flint and stone, very common in Suffolk and Norfolk churches; among which in the centre of the south face, is an escutcheon, having on a bend three fishes (supposed by Green to be the arms of Thos. Whiting, auditor of accounts at the Castle from 1428 to 1479). On the first stage of the N.W. buttress, are the arms of Mowbray in a multifoil, which were also repeated (though now defaced) on the second stage of the S.W. buttress. Just on a line with the ridge of the roof of the church, on the S.E. buttress, are two shields; I. *Mowbray*, a lion rampant, and II. a bend engrailed.

The windows and the door (which has figures of the patron saint, St. Michael and the Dragon in the spandrels of the arch) are late Perpendicular.

The windows of the north and south aisles vary in design. The north chancel aisle windows are as a series the best, presenting good specimens of Decorated forms, executed in a late Perpendicular period, a peculiarity believed to characterize exclusively the churches of the eastern counties. The easternmost window of the south chancel aisle is a fair example of its kind, having the depth and richness imparted by a second order of mouldings and by embattled tracery.

* History of Framlingham, p. 291.

Of this, the three other windows are bad copies, omitting the best features. The windows of the south nave aisle are late Perpendicular, squareheaded, with a distant resemblance to the floral forms of an earlier age; those of the opposite aisle are late, poor in design, and bad in execution. The six-light east window is a very fair example of the gothic prevailing in the last century. The clerestory has on each side, five three light Perpendicular windows, with shield-like ornaments between, on two of which are the monograms M. and I.H.S. It was still in course of renewal about 1520, since at that date John Maggs leaves five marks to the new clerestory.*

Under a buttress is the chancel door, and on the opposite side is a similar doorway, which has been filled up.

Entering the church at the west end through a modernized porch, with Perpendicular roof, we have before us the lofty and elegantly proportioned nave, with an excellent timber roof of chesnut, adorned with fan-tracery, springing from moulded stone brackets, and lighted by the windows of the clerestory. From the bottom mouldings of the latter rise at intervals, slender shafts with plain moulded capitals for statues; and having angels at their bases. The arches themselves spring from eight octagonal shafts and four demi-shafts. The width is 22 feet, and the height 44 feet, including the aisles, which have modern flat plaster ceilings: the entire width is 49 feet.

Near the western end of the north aisle, is a Decorated niche in the wall with monograms of Christ and the Virgin. Not far from it is an octagonal font, on the basin of which, the emblems of the evangelists alternate with those of the passion, and on the supporting shaft are figures of a man with a club,† and lions enrich the angles. The basement consists of steps, on the uppermost of which, Loder‡ says there was formerly "in large ancient characters," the inscription; *Orate pro animabus Johannis Plomer, et Margerie uxoris eius, qui istum fontem fieri faciēbunt.*

* Loder, p. 292.

† John the Baptist?

‡ Loder p. 293, who also mentions an equally ancient top, which has disappeared.

The nave and aisles are divided from the chancel and its aisles, by a chancel arch and piers, with two side arches, all having perpendicular shafts and mouldings on their faces. The ceilings are plain plastered; and the divisional arches are supported on six whole and two demi-piers, with attached shafts and mouldings. "The stone work" says Loder, "was built by Thomas Duke of Norfolk, towards the latter end of the reign of King Henry VIII, and the whole finished by Edward VI, in the first year of his reign and covered with lead, who at the same time repaired the church also."

The chancel is of the same width with the nave, and 37 feet high; but its aisles are much wider, so that the total width amounts to $68\frac{1}{2}$ feet.

It is singular that the nave and chancel should be so nearly of a *length*, the usual proportion being about a third of the one to the other. It is further noteworthy that the height of the nave, should be exactly double its width.

The general effect of this singular arrangement is very good; and one cannot help fancying that when, in the words of the survey made in 1549,* by order of Edward VI, "*y^e chancelle of the said church, with y^e isles of the same, was plucked down by y^e said late Duke (not as actually dead but attainted) of Norff., and is not as yet all builded up again,*" they were, in the rebuilding, extended in length as well as in breadth: for had not this part of the structure been prolonged as well as widened, a form like that of the tau cross would have resulted, producing a most disagreeable impression, instead of that air of spaciousness which is now presented from all parts of the building.

There was in the last century† a handsome antique carved pulpit, adorned with arms properly emblazoned; this has disappeared, together with all but one of the helms and crests, whose naked supports now disfigure instead of enriching the chancel.

* Green's Framlingham large and small 8vo. † Loder.

The organ, the altar, and the present pulpit being alike incongruous with the style of the edifice are merely mentioned. In Loder* may be seen a list of the six bells, with their inscriptions.

We now approach the monuments, to three of which, from their historical interest, I wish to draw the special attention of the members of the Archæological Institute: the others tell their own story, and are described in Mr. Green's meritorious work.

1st. The Duke of Norfolk's tomb on the south side of the altar.

This tomb is of freestone, having a raised moulded base: on which are pilasters, with fourteen niches between, containing figures, and surmounted by mouldings and a plain square top, on which recline the effigies of the 3rd Howard, but 2nd of the revived Dukes of Norfolk, and one of his wives. There are four candelabra-like detached ornaments at the angles, on which rest shields with arms, supported by lions sitting on the tomb. The niched figures seem to be the following:—At the *west end*, 1, St. Peter. 2, Aaron, as representing the 1st priest of the old law. 3, St. Paul. On the *north side*, 4, St. Matthias. 5, St. Jude. 6, St. Simon. 7, St. Philip. On the *east end*, 8, St. John. 9, ? St. Simeon, as representing the close of the old law ("Now lettest thou thy servant," &c). 10, St. Thomas. On the *south side*, 11, St. Matthew. 12, St. James the great. 13, St. James the less. 14, St. Andrew. The whole tomb seems to belong to a style approaching more to the later period of Elizabeth or beginning of James, than to the early part of Henry VIIIth's reign.

That the Thomas, Duke of Norfolk, who lies on the top of the monument is the same as was imprisoned by Henry VIII and released by Mary, there is no doubt from the well known inscription on the collar of "*Gracia Dei sum quod sum*," said to have been worn in remembrance of his narrow escape from death; but the question arises, who is

* P. 292.

the lady lying on his right side? The evidence seems to me to be in favour of his second wife Elizabeth, daughter of Edward Stafford, Duke of Buckingham, and mother of Henry, Earl of Surrey, Thomas Viscount Bindon, and Mary, wife of Henry Fitzroy, Duke of Richmond. My reasons are briefly these :—

I. Anne, daughter of Edward IV, the Duke's first wife* (whose children never reached maturity), herself died young, 1508, and was probably interred in Lambeth chapel by her husband, who survied her 46 years, and we know expressed no wish to have her effigy placed on his own tomb.

II. The figure on the tomb is too old for this lady, being that of a stately woman of full middle life, having even wrinkles in the forehead, and corresponding exactly with the age of the second wife Elizabeth. The features also indicate the haughty jealous woman, who could write to the Council about the Duke, and speak so scornfully of "Bess Holland."

III. The ruff round the neck, as a point of costume, belongs rather to the period of Mary than to the commencement of Henry VIIIth's reign. It was probably introduced to hide scrofulous marks, like the stiff collar of a later period.

IV. Though separated from her husband, the second wife was unsullied in her honor, and when the grave had closed on him she loved but too well, or she would not have been jealous, and her own time came four years afterwards, 1558, it was doubtless her wish (a true woman's), that her effigy should be laid by the side of her husband's; a wish too that would be readily seconded by both branches of her family.

V. This is the more probable, because the Duke, in his will dated July 18th, 1554, orders his body "to be buried in such place and order as shall be thought most convenient to his executors:" thus leaving the matter of the monument

* See Lodge and other authorities.

entirely to their discretion ; taking no interest where he should be laid, or who should lie by him, and not like his father, specifying which wife's effigy should accompany his.

VI. The position of the lady on the *right side* of the Duke has been assumed to indicate royal descent ; but as both wives were alike in this respect, and even the Duke himself was entitled to royal quarterings, little value can attach to any inference from this source. In the course of enquiry as to the position of ladies on tombs, however, some points of general antiquarian interest arose, and as the results affect not merely the monument before us, but that of Lord Bardolph and his lady at Dennington as well as others, they are here introduced. Thinking that brasses were less liable to be tampered with than figures on monuments, I requested a lady to furnish me with a list of all the pairs in *Boutell's Brasses*, and in her own collection, specifying on which side the lady laid ; to which some have been added from Parker, making in all, no less than 57 pairs ; on analysing which I found :—

1st. That of the whole number there were 34 lying on the *left* side, and 23 on the *right*.

2nd. But a second inspection shewed the curious fact, that in 33 brasses of *knights* and their ladies, the lady is on the *left hand* in 12 cases only, but on the *right* in no less than 21.

3rd. Of the 24 brasses of *civilians*, the lady laid on the *left* side in 17 cases, and on the *right* side but in 7.

It has therefore been too generally assumed from the practice of later times, that the lady should lie on the *left* hand.

The whole subject, which I believe has not been treated of before, it is clear requires a more extended investigation, though even in the present stage of it two conclusions seem established.

1st. That in the knightly code some law prevailed as to the position of the lady, which remains to be discovered : it was clearly neither the position of the memorial nor

precedence. If any conclusion could be drawn from *one tomb*, that of the knight with two ladies, where the right hand is given to the lady on the right side, we might suspect *affection* had something to do with it in some cases.

2nd. That among *civilians* the *general rule* seems to have been in favour of the *left side* for the lady, and the exceptions but few, only seven in twenty-four promiscuous cases.

There is another question which affects both this and the neighbouring monument of Henry Fitzroy. Was the tomb before us first erected to the memory of this Duke's father, as asserted by Bloomfield in his *History of Norfolk*?

Against this we have the positive assertion of Martin, the standard authority as to Thetford,* who says (and he wrote some half century before Bloomfield) "that the tomb erected in Thetford Abbey was destroyed, and the *remains* only removed to Framlingham Church," and adds "that he had seen a beautifully painted copy of a tomb subsequently erected at Lambeth, to the memory of the Duke interred at Thetford, which was also destroyed:" and he speaks of this second, probably in some degree a copy of the first, as having a *brass* figure of the Duke.

Now it is to be noted that this Duke, in his very minute directions about his tomb—to cost 400 marks—speaks of it as "*devised* by us (no unusual occurrence in those days) Master Clerke, Master of the King's works at Cambridge and *Wassel*, Free Mason, of Bury, and *pictures* of us and Agnes our wife to be set thereupon." Now connecting† this word *picture* more with *brasses* than with sculpture, seeing that the Duke consulted also with two parties, one a gothic architect probably, engaged in King's College Chapel, the other evidently a Fleming, and probably the artist whose monogram W with crescent and star‡ executed several known local brasses; remembering also that it was positively stated on the memorial tablet§ that this Thetford tomb had an inscription, and coupling this with the visible

* History of Thetford.

† Duke's will, in Green.

‡ Oxford Society's Book.

§ Tablet set up recording the acts of the Duke at length.

fact that there is no inscription, and not a single place for one on the monument before us; the conclusion forces itself upon the mind, that the Thetford monument was altogether different in character to the one before us, which, as regards style, is much more consonant with that prevailing after 1554, the date of the death of the Duke whose effigy lies before us.

Is it not improbable also that the executors in the discretion left them would have removed the father's and mother's effigies, to make room for that of the son and one of his wives?

Camden, one of the first to notice these tombs, is perfectly silent about this removal from Thetford. Bloomfield is little to be relied on, for he speaks of twelve figures only, whereas there are fourteen niches, and fourteen figures round the tomb, and as will be seen directly, that author misdescribes the companion tomb of Fitzroy, to which we will next turn.

Fitzroy's tomb is of freestone, with fluted pilasters and arms of himself and lady between; it has also a raised base and moulded top, perfectly flat. At the angles are four figures, each supporting a shield with emblems of the passion. Sunk alto-relievo panels serve as a frieze. The subjects, exclusively from the old testament, are as follows:—At the *west end*, 1,—Nursing of Cain and Abel; Adam cultivating the ground. 2,—Cain and Abel sacrificing; Cain killing Abel.

On the *south side*, 1,—Ark; 2,—Noah drunk; 3,—Abraham and Angels; 4,—Lot escaping with daughters; Pillar of Salt.

At the *east end*, 1,—Abraham sacrificing Isaac; 2,—Israelites sacrificing to golden calf. These two seem significant of their position facing the altar.

On the *north side*, 1,—Birth of Eve; 2,—Giving the garden in charge to Adam and Eve; 3,—Temptation of Eve; 4,—Expulsion of Adam and Eve.

Henry Fitzroy, Duke of Richmond, and natural son of Henry VIII, married Mary sister of Surry, his bosom

friend, and daughter of the Duke whose tomb has so long detained us. He and his wife, both dying young, were buried in Thetford Abbey, and their remains were removed to Framlingham; but the question arises, was the tomb before us, removed with them from Thetford Abbey?

Against this may be urged. I. That the monument appears to be of a later date than 1536, the date of Fitzroy's death. II. That it would have been difficult, in those days, to have taken down and re-erected the monument in the state in which we see it. III. Thetford Abbey was dissolved in 1540, so short a time after the Duke of Richmond's death, that when we bear in mind the length of time usually occupied in those days, in preparing elaborate monuments, it is highly improbable that it could have been ready for erection before the dissolution of the Abbey, and then of course, it was more likely to be reserved to cover the remains brought from Thetford, than to be taken there and put up, merely to be pulled down again. We know too that the Duke of Norfolk was aware of the intended dissolution, some time before it took place, since Martin* says, he sent a previous remonstrance to the king against that act.

To shew again the singular misrepresentation of Bloomfield, we have him describing in 1806, 12 mutilated figures on the top of Richmond's tomb, when the accurate Kirby by a beautiful engraving, shows that only the angle figures were to be seen in 1748. It is also clear from the very design of the monument, that there were never more than these four angle figures supporting emblems of the passion.

If we next turn to the handsome tomb† of the illustrious poet and soldier, the Earl of Surry, we find an inscription‡

* History of Thetford.

† See Loder's description of this tomb.

‡ HENRICO HOWARDO THOMÆ SECUNDI
DUCIS | NORFOLCÆ FILIO PRIMOGENITO
THOMÆ TERTII | PATRI COMITI SURRIÆ,
ET GEORGIANI ORDINIS | EQVITI AVRATO,
IMMATVRE ANNO SALVTIS | MDXLVI AB-

REPTO, ET FRANCISCÆ VXORI | EIVS FILIÆ
IOANNIS COMITIS OXONIÆ, HENRICVS |
HOWARDVS COMES NORTHAMPTONIÆ FILIVS
| SECUNDO-GENITVS HOC SVPREMV M PIE-
TATIS | IN PARENTES MONVMENTVM POSVIT
| ANNO DOMINI 1614.

in which he is called “first born son of Thomas *second* Duke of Norfolk and father of Thomas the *third*.”

Some degree of pity having been expressed for the ignorance of Griffith the steward, who superintended its erection under the order of the Earl of Northampton, Surry’s second son, it may not be amiss to attempt to show that this steward was wiser in *his* generation than some of the “children of light” in *this*. The state of the facts is briefly this:—

John Howard, first of the Howards, Dukes of Norfolk, was killed fighting for Richard III at Bosworth, in 1485; his son was committed to the Tower; and Henry VIIth by special act of attainder, declared the Earldom of Surry and Dukedom of Norfolk extinct. The son, however, having given proofs of his loyalty, had the earldom renewed in his favour as early as 1489*” but it was not till the 5th Hen. VIII, or from 1485 to 1513—a period of not less than 28 *years*, during which there was no Duke of Norfolk—that the extinct title was *recreated* in his favour in consequence of his heroic actions at Flodden Field; so that though the *second* of the *Howards* who enjoyed the title, he was virtually the *first* of a *new* line of *Dukes of Norfolk*. It was not in fact, an *interrupted succession* but a *new creation*.

In this sense, he was doubtless spoken of as the *first Duke* in his own time, and his successor as the *second Duke*. This monument itself is indeed a plain proof of the latter being called the *second*. Another special reason operating *then*, though of no force *now*, was the jealousy of the Tudors of any pretensions through a different line, which would cause a courtier-like ignoring of the *first* of the *Howards*, who had died fighting against this very dynasty. We know that Surry’s father had prudently abstained on this account from using those quarterings in his arms, the wearing of which were subsequently the ostensible pretence for the heroic son’s execution.

That venerable old Camden took this view is clear from his calling the tomb of Surry’s father, in the same way as

* Rot : Parl : 4 Hen. VII, m. 1.

Griffith the steward, the tomb of the second Duke ; defining that second Duke to be the one who was put into prison by Henry VIII. Loder also describes the tomb without suspecting there is any mistake in the inscription.

The whole controversy respecting this inscription, appears in a word to have arisen from a total obliviousness of the historical fact of the long *extinction of the Dukedom* on the death of the *first* Howard, and treating the title as one of *uninterrupted succession*.

I was not aware till after I had sketched out my ideas, of their importance in possibly staying the sacrilegious hand from executing the deed thus rashly and unthinkingly suggested :*

“To repair and to amend are terms to be considered as synonymous ; the writer therefore fancies that were he invested with the power of repairing which belongs to a churchwarden, he should be induced at all hazards, to set a skilful artist at work to obliterate for ever the *secundi tertii*, and have substituted for them, what would in strict regard to the fact be really proper, and be well satisfied that the Mercers’ Company would never impeach the motive were it ever to come to their knowledge,” &c.

Who could, at first hearing, suppose that these are the words of that industrious and generally meritorious local antiquary Mr. Green, and that to gratify a passing crotchet he would thus tamper with the integrity of an inscription ! What, my lord, ladies and gentlemen, would be the practical historical value of monumental records, if liable to be falsified whenever they appeared to be inconsistent with the crude ideas of local investigators ?

T. SHAVE GOWING.

* Green’s Stranger’s Guide to Framlingham.

NOTES ON THE HOWARD MONUMENT IN THE SOUTH AISLE OF FRAMLINGHAM CHURCH.

MOST of the visitors to Framlingham on this occasion have, I suppose, made some endeavours to learn beforehand what they were to see. If for this purpose they have been so diligent as to read the accounts of these monuments given in the following books, viz: *Hawes's History of Framlingham* (edited by Loder); *Green's History of Framlingham*; *Green's Stranger's Guide to Framlingham*; *Memorials of the Howard Family*, by the late Mr. Howard, of Corby; *Blomefield's History of Norfolk*; *Martin's History of Thetford*; and elsewhere, they will probably be in a very doubtful state of mind as to whose this monument is, having not less than four opinions to select from.

Under these circumstances I have thought that an examination of this question might perhaps be interesting to the visitors here assembled, and I hope that before I conclude I shall succeed in settling their doubts, and satisfying them of the justice of Mr. Hawes's opinion.

He says that this tomb bears "the portraitures of Thomas Howard Duke of Norfolk" (meaning the third Howard, Duke of Norfolk) "and one of his Duchesses (who was either his first wife, the Lady Anne, one of the daughters of King Edward the IVth, or else his second wife, the daughter of Edward Stafford, Duke of Buckingham)."

Then, after describing the monument and the coats of arms at the corners, he observes:—

"But there is no coat for the Duchess, who in all likelihood was the Duke's second wife, the mother of Henry Earl of Surrey; because the Duke in his life time, after the attainder of her father the Duke of Buckingham (who did bear the King's arms), where the arms of his Duchess should have been ranged in his coat, had put a blank quarter in the place."

However, Mr. Blomefield, in his *History of Norfolk*, vol. ii, p. 125, says that upon the dissolution of Thetford monastery "the remains of the second Duke were removed with his freestone monument to this church, where it was placed on the south side of the altar;" and further says "on the top lies his own effigy, by that of Agnes, daughter of Sir Philip Tilney, knight, his second wife, who was buried at Lambeth church, in Surrey."

This account of the monument I believe to be erroneous, and I found my belief on several grounds, viz:—

1st. Martin, in his *History of Thetford*, says of the second Duke, "at the dissolution, his remains were removed to Framlingham, and his tomb destroyed."

2nd. If the lady represented was the daughter of Sir Philip Tilney, there is nothing to explain the absence of her armorial bearings.

3rd. There was attached to the tomb of the second Duke at Thetford, a tablet referring to the nature of the tomb itself, in a manner which shewed that it differed materially from the tomb we are now examining. This tablet, which contained the bulk of seven octavo pages of biography, (do not fear that I mean to read it, you may find it in Blomefield, Martin, or Green), commenced as follows:—

"Forasmuch as it is written in the epitaph about the tomb here present, of the high and mighty Prince Thomas, late Duke of Norfolk, after his descent from his noble ancestors, declared in the same in writing, which is also set out in arms about the tomb: they that will see farther of his living and service done by him to his Prince, and of his honourable departing out of this world, shall resort and look in this table."

Now this clearly implies that the tomb of the second Duke not only was very rich in heraldic sculpture, but also bore a full genealogical epitaph; while the tomb we are examining bears only the arms of Howard, Brotherton, Warren, and Mowbray, quartered within a garter at each corner, and has no epitaph, nor even room for any.

4th. It has been a constant tradition that the third Duke,

during the latter part of his life, wore a collar with the motto "Graciâ Dei Sum Quod Sum" ("by the grace of God I am what I am"), in pious recognition of the hand of God in his escape from the scaffold by the death of Henry the VIIIth, the day before that appointed for his execution.

This collar will be seen represented on the Duke's effigy. For these reasons, and for others of less weight, with which I will not trouble you, I feel satisfied that the tomb *is not* that of the second Duke, and that the male effigy *is* that of the third Duke. That the tomb and the effigies belong to one another may be inferred not only from the *a priori* probability, but also from the manifest congruity between the collar I have already referred to on the Duke's neck, the book in the lady's hands, and the general religious character of the whole monument. I may here remark by the way, that casual observers often miss one feature of this tomb which materially adds to its religious character; I allude to the little figures, of which it would seem there were originally twelve (three on each pillar), representing, I suppose, either apostles or patriarchs, though only four now remain, almost concealed between the corner pillars and the tomb itself.

It remains to consider who was the lady.

Mr. Green, in his *History of Framlingham*, endeavouring to reconcile Blomefield's statement that this is the monument of the second Duke, with the evidence afforded by the collar, that the male effigy is that of the third Duke, suggests that the effigy of the father was removed to make room for that of the son, but that the lady's effigy is that originally placed on the father's tomb, viz: that of his second wife, the son's stepmother.

Surely sepulchral honours were not so managed in those days; and even in these utilitarian times the cheapest advertising undertaker would not suggest, nor the most penurious noble or ignoble family adopt such a method of immortalising the "dear departed."

However, Mr. Green has since abandoned this entirely

unwarrantable theory, and, in his *Stranger's Guide to Framlingham*, calls the female effigy that of the third Duke's first wife, Ann, daughter of Edward the IVth.

That the first rather than the second wife is here represented is the opinion of many antiquaries, and amongst others of the late Mr. Howard, of Corby.

I believe the arguments for this opinion are the following:—

1st. The Howard family would rather commemorate their ancestor's alliance with the daughter of a King, than with the daughter of a Duke.

2nd. The second wife was at variance with her husband, and lived apart from him, so that it is unlikely she would be buried in the same vault, or sculptured on the same tomb with him.

3rd. The unusual position of the lady, to the right hand of her husband, is supposed to indicate that she was a Princess of the blood royal.

4th. The first wife (according to Mr. Hawes) was buried at Framlingham, but the second seems to have been buried at Lambeth.

In answer to the first I would urge, that it is most unlikely that the Duke's descendants (who, be it remembered, were *all* descended from the second wife, the first wife having no issue but what died in early infancy) would select their father's first wife, rather than their own ancestress, to be represented on his monument.

As to the estrangement between the Duke and his second wife I would ask—if the Duke thought fit to desert the Duchess, for the superior charms of Bess Holland a washer in her grace's nursery, was that any reason that her children or grandchildren when erecting a monument to the Duke, should slight her memory, or prefer the Duke's first childless wife? Surely no.

But if, contrary to all ordinary custom and natural feeling, the Duke's descendants by his second wife (to whom of course the erection of this monument must be ascribed)

thought fit to commemorate the first rather than the second wife, how are we to account for the absence of all indications of her royal descent? A king's daughter with no arms, no crest, no supporters, no insignia of rank whatever!

We have already seen how this absence of armorial bearings is to be accounted for in the case of the second wife. Her father was attainted as a traitor, and therefore she had no arms.

But no such explanation exists in the case of the first wife. She was doubtless entitled to bear the royal arms of England. Where are they?

It has been attempted to explain this, by suggesting that at the time when this monument was erected it might have been dangerous for the Howards to ornament their ancestor's tomb with the royal arms.

I do not know when or by whom this monument was erected, and therefore perhaps do not duly estimate this danger. But I am at a loss to conjecture at what time the Howards could have feared to attribute royal descent to their ancestor's issueless wife, while they were actually, on this very tomb, claiming royal descent for that ancestor himself, by quartering the arms of England as descended from Thomas of Brotherton, fifth son of Edward the 1st.

I have said that the female effigy has no insignia of rank; this is not quite correct, for she wears a coronet. But this strengthens my case; for to such a coronet, a ducal coronet like that of her husband, the second wife was clearly entitled as a Duchess by marriage. But the first wife never was a Duchess; she died in 1512, *o. s.* when as yet her husband was only Sir Thomas Howard. He did not become Earl of Surrey until one year, nor Duke of Norfolk until twelve years, after her death.

As to the position of the lady on the right hand, which is certainly unusual, I think it may be accounted for as a compliment paid to a wife (or, I should rather say to a mother or a grandmother), who, though deprived by her

father's attainder of her right to bear the royal arms, was not the less by birth a Princess of the royal race of Plantagenet, standing nearer to the crown than her husband; for she was descended from Thomas, of Woodstock, son of Edward the IIIrd; he from Thomas, of Brotherton, son of Edward the Ist.

As to the objection that the second wife was not buried at Framlingham, I would remark—neither was the second wife of the second Duke buried at Thetford, yet her effigy, and not that of his first wife was placed upon his tomb there.

Lastly, I wish to call the attention of visitors to the form and features of the female effigy, requesting them to bear in mind that the first wife died at thirty-six, the second at sixty-four. I shall be surprised if they do not find here a further argument for the opinion I have endeavoured to maintain, that it was the latter, not the former, that the sculptor intended to represent.

Before I conclude let me state the present contents of the vault.

This tomb was opened in 1841, and the vault was found to contain four bodies, all apparently aged, three male and one female. One of the former was in a lead coffin, the other three bodies were wrapped in cerecloth.

It may be difficult to draw any satisfactory inference from these bodies, but I should imagine that the male body in the coffin was that of the third Duke, who was buried here, the other three bodies having been removed, without their coffins, from Thetford.

The vault also contained a few fragments of sculptured stone, some of them seemingly being parts of the figures on the pillars above alluded to.

P.S. Since writing the above, I have noticed that the same mason's mark is cut upon this tomb as upon that of the Duke of Richmond (the Duke's son-in-law,) and on that of the fourth Duke's two Duchesses. This may perhaps throw some light on the date of their erection.

30th Sept., 1859.

GEORGE OCTAVIUS EDWARDS.

BOXSTED HALL.—FAMILY OF POLEY.

THE manor of Boxted, in the Hundred of Babergh, appears to have descended by hereditary possession through a series of at least twenty generations to its present owner, by whose kind and hospitable invitation our Institute has met this day in this ancient hall. In Domesday it is named, *Boesteda*, which seems to be derived from *Bós*—a stall, crib, or *boose*, (qu. box, loose box?) and the common termination *stead*, a place. Compare Bos-ham, in Sussex. At the time of the Domesday survey, it was the land of Roger Pictaviensis, or -vensis (third son of Roger de Montgomery), who held extensively *in capite*, in Norfolk, Suffolk, Essex, Cheshire, Derbyshire, Nottinghamshire, Yorkshire, and Lincolnshire. Boxted was held *t. R. E.* by Ulric the King's Thane, a title equivalent to Baron, in whose time it had two carucates of land, two villeins, eleven bordarii, and four serfs. It maintained three horses, five head of cattle, twenty-four pigs, and thirty sheep. The value of the manor was eight pounds a year; it was a league in length, and five quarantaines in breadth. The abbot of St. Edmund's, and of St. Etheldreda, had both rights of soccage in certain lands in the parish.

What became of Boxted in the times immediately following the survey does not appear. But we know that Roger Pictavensis, taking part with Robert Duke of Normandy, against King Henry 1st, was by the latter dispossessed of all his English lands, and with them of the Earldom and honour of Lancaster, to which he had been raised (Munford's *Domesday of Norfolk*), and of which Boxted formed a part, probably, already, as it did in the time of Edmund,

Earl of Lancaster, Edward Ist's brother. Gage (*Brockley*) says that Roger's land reverted to the crown. However, in the sixth Richard I. a certain William Hervey, had lands in Boxted, which he appears to have derived from Hervey Walter, or his father Hervey, the ancestors of the Butlers, of the House of Ormond. Hervey Walter, it may be mentioned by the way, had very large possessions in Lancashire, and the appearance of this William Hervey, as holding in the honour of Lancaster may have some connection with this circumstance. Whether or no he was lord of the manor is not stated (though Sir Simonds D'Ewes asserts that he was), as the transaction in question only relates to the transfer of the third part of a knight's fee, from Theobald Walter to William Hervey, who had previously conveyed it to Theobald. It was part apparently of some family arrangement. This William Hervey must have been the same as held some lands in Brockley before 1184, and who is called by Jocelyn de Brackland, William Fitz Hervey, and was one of six knights holding lands in Norfolk and Suffolk, who in 1187 were chosen to give evidence before the Barons of the Exchequer, as to whether the lordships of St. Edmund were liable to the common amerciamment. He is doubtless also the same as William Fitz Hervey, who was Sheriff of Norfolk and Suffolk from the thirty-second Henry II. to the second Richard I. He also appears as a witness to a deed of Sir Robert de Hawstead, temp. Richard I. (Gage, p. 424) and elsewhere. But an inquisition held in the fortieth Henry III. on the death of William Hervey, de Boxsted, (*sic*) describes it as his manor. In the return of the twelve "free and legal men," made to the King's Escheator of Norfolk and Suffolk, we have this heading, "Extenta manerii quod fuit Will^{mi} Hervey de Boxstead," &c. At that time there were two mills in the parish, a water and a wind-mill, the latter of which exists still. The former existed in 1630, and the farm is still called the Mill-farm. The manor was held of the honor of Lancaster, by payment of half a knight's fee. Again in the twenty-fifth Edward

Ist, the manor with the advowson of the church, was held by another William Hervey, of Edmund, the king's brother, Earl of Lancaster, in whom the male line seems to have ended. According to Sir Simonds D'Ewes, and a MS. Pedigree in Davy's Suffolk Collections, Amy daughter and heiress of William Hervey, married Robert de Tyes, and by the marriage of their daughter or grand-daughter with Thomas de Badwell, in the early part of Edward IIIrd's reign, Boxted became the property of the Badwells, and so continued for three generations. But on the death of her brother without issue, Ann Badwell succeeded to the property, and brought it to her husband Thomas Poley, about the beginning of Henry IVth's reign.

This Thomas Poley, called "of Walsingham" in a deed belonging to John W. Poley, Esq., but otherwise "of Codreth" (MS. Collections for Bury Abbey, formerly belonging to Dawson Turner, Esq., now in Lord Bristol's possession), was descended from a family which resided at or near Codreth, in Hertfordshire, and took their name from Polheye, which Sir Simonds D'Ewes says is the name of a town in that county. The earliest member of that house, whose name has been preserved, is that of Sir Humphrey de Poley, in Henry Ist's reign (1107), who bore arms—Argent, on a bend Gules, three cross crosslets Or. The Pipe Roll for Essex and Hertfordshire, of 2 John, also mentions a Richard de Polhia. From them it is presumed that Thomas Poley above mentioned was descended. This Thomas married first, Alice daughter of John Gislingham, from which match sprung the Poleys of Badley, in Suffolk. He married secondly, as already mentioned Ann Badwell, of Boxted, and so the Boxted inheritance passed to the children of his second marriage. The male line failed in Richard Poley, the tenth generation from Thomas, who was born in 1682, and died without issue. His sister Elizabeth Poley, married Robert Weller, Esq., of Tunbridge Wells. Their only son George took the name of Poley, together with his mother's inheritance, and was great grandfather to the present lord of the manor.

The Poleys in their different branches were for many generations among the principal gentry of Suffolk. The descendants of Thomas Poley and his first wife Maud, *alias* Alice, Gislingham, seems to have resided at Stoke Ash, till the marriage of Simon Poley with Margaret daughter and heiress of Edmund Allcocke, lord of the manor of Badley in Suffolk. He died in 1485 (first Henry VIIth), and was buried, as well as his wife, in Badley church. From that time Badley became the residence of this branch, and Badley church contains many monuments of the family. The earliest was put up by Edmund Poley, Esq., in 1604, and records the names of different members of the family, from Simon, who died in 1548, to his own time. The monuments continue till the death of Henry Poley, in 1707, when this line became extinct. Of this branch, John Poley (who died 1589) married Ann, eldest daughter of John Lord Wentworth, of Nettlestead. As a specimen of the epitaphs in Badley church, I extract the following lines on Dorothy Poley, put up by her husband Edmund, in 1625.

Here a part, but small part, of her lies under,
 Who was her sex's pride, her age's wonder,
 Goodness, Grace, Beauty, Virtue, spotless truth,
 Grayheaded judgement in fresh flowering youth,
 Charity with zeal, piety, all these lay,
 In this cold case, now cased in this cold clay.

Edmund Poley took for his second wife, dame Frances Crompton, relict of Sir John Crompton, Kt., and second daughter of Sir John Croftes, Kt., of Little Saxham. By a later intermarriage, viz. that of Anthony Croftes with Elizabeth, daughter of Sir Richard Gipps, of Horningsheath, by Elizabeth, daughter of Sir Edmund Poley, of Badley, and his wife Hester, sister of William Lord Croftes, the Badley inheritance with all the family writings, muniments, &c., came into the possession of William Croftes, son of the above-named Anthony and Elizabeth, *née* Gipps. A letter, in the possession of Mr. Poley, from William Croftes to George

Weller Poley, Esq., dated 1767, in answer to some enquiries addressed to him by Mr. Croftes, mentions these particulars. Sir Thomas Sebright, Bart., being the son of Harriet Croftes, grand-daughter of William Croftes, represents the three families of Poley of Badley, Croftes, and Gipps.

Before we quit the Badley branch it should be mentioned that Edmund Poley, Esq., third son of Sir Edward, was distinguished in public life. He was Minister Plenipotentiary to the Germanic states, viz. at Ratisbon, in Charles IInd's reign, and afterwards British Minister at Stockholm, under James II. There is lying on the table a MS. of a mask performed in his honour at Stockholm, in 1687, in which his praises are sung in no mean strain, and special allusion is made to his scientific attainments, in which he quite cut out Apollo. His brother Henry, to whom Edmund raised a monument with an elegant Latin epitaph, was also distinguished in Parliament and at the bar. Mr. Croftes in the letter above quoted, describes them as his mother's "two famous uncles Mr. Henry and Mr. Edmund Poley." Their sister Judith married Henry Jermyn Lord Dover.

Turning however to the Boxted branch, we find it in nowise inferior in the knightly rank and knightly virtues of its long line, and conspicuous also for its alliances with all the best families in the county, Clopton, Shaa, Jermyn, D'Ewes, Hervey, May, Felton, Heigham, Waldegrave, Croftes, and others.

Thomas, the son and heir of that Thomas who married the heiress of Boxted, married Alice, daughter of Geoffrey Rokell, of Wormingford, Esq., a descendant (says Sir S. D'Ewes) of a most ancient Essex family, surnamed formerly de Rupella. By which marriage Wormingford or Wyrmundford, was brought to the Poleys. John Poley his son is styled in a deed of the 24th Henry VIIIth, "John Poley, of Wyrmundford, county of Essex," Esq. One of the earliest deeds in possession of the family, twenty-third Henry VIth (A.D. 1444), is the settlement of the manor of Boxted upon the above named "Thomas

and Alice his wife, daughter of Geoffrey Rokell, Esq." Mr. Almack has pointed out an interesting feature in this deed, that an exact counterpart of it has been engrossed on the same skin of parchment, and the words *Benedictus Deus* written between them. The skin has then been divided by an indented line through the said words showing the origin and derivation of the term, "This indenture." Usually one party took one, and the other the other half. In this case the owners of the estate kept both parts of the indenture. The custom is very like that recorded in Jeremiah xxxii, where in the purchase of land, two deeds of evidence were drawn out, one sealed and the other open. John Poley their son and heir, called of Wymundford, who married Agnes daughter of Sir Richard Whetely, Kt., succeeded to the property of both his father and mother, and is said to have died in 1487 (*Sir S. D'E.*). His son Richard again succeeded him. In a deed, fourteenth Henry VIIIth (1522), Richard appears as owner of the property, with two sons grown up, John and Edward. He married Ann, eldest daughter of Sir William Clopton, Kt. He was buried December* 19, 1546, and his wife Ann, on August 15, 1550. There is a perfect brass for him and his wife, in Boxted church. His eldest son John succeeded him. A singular error concerning the date of his birth, occurs in Burke's *Landed Gentry*. He says he was baptized at Boxted, September 27, 1539. He might as well have said 1839. For he tells us himself that his third son Giles married in 1534, five years before his father was born! that Giles had a son born in 1561, whose grandfather therefore was under twenty-two! that his wife died in 1561, her husband therefore being between twenty-one and twenty-two, having borne him at least six children, the pedigree says eight. Now it is quite true that a John Poley was baptized at Boxted, September 27, 1539. But our John Poley was at least forty years old at that time. We have

* Parish Register. Not Feb. as Sir S. D'Ewes, "died and buried same day," S. D'Ewes

already seen from the deed of 1522, that he and his next brother Edward were then of age, and Sir Simonds D'Ewes tells us that when he died in 1580, he was "extremely old," which I suppose even the youngest here present will admit means more than forty. I therefore put his birth between 1490, and 1500. This agrees well with the date of his grandfather's death, in 1487, and will make him between eighty and ninety at his death. It makes him from sixty to seventy in 1561, when he made over Boxted Hall to his son William, and settled legacies on numerous grandchildren. From this John Poley, and his wife Margery, daughter and eventually heiress of John Blyant, Esq., of Intwood, county of Suffolk, sprung, among many other descendants, Sir John Poley, Kt., of Wrongey (being eighth son of his eighth, or, as some say, his fourth son Thomas), a knight of eminent military prowess. His epitaph in Boxted church, thus records his fame.

Under this marble lies buried, awaiting the second coming of our Lord, Sir John Poley, of Wrongey, in the County of Norfolk, knight; descended from the ancient family of the Poleys of Suffolk, being the second son, and at length heir of Thomas Poley, and grandson of John Poley, of Boxted Hall, in the county of Suffolk, Esq.,—a man famous for his bravery in arms, and for military skill to be reckoned amongst the first commanders. For first as captain of English foot under Henry IVth, King of France, in his wars against the Leaguers, for the space of three years; and afterwards under the standard of Christian, King of Denmark, as colonel-general, more than twenty years, did he fight with success. With the greatest praise moreover, and reputation for bravery, did he war against the Spaniard, under Elizabeth, Queen of England;

When Cales submitted to his conqu'ring arm,
And all Iberia felt the loud alarm.

But not only in military virtue and deeds of arms did his praise consist, he excelled too in candour of manners and courteousness of disposition, and on this account was he much beloved both by the above-named Christian, of Denmark, and likewise by James, King of Great Britain; both of whom treated him with familiarity and the greatest kindness. At length our veteran after so much success in foreign wars, now far advanced in years, obtained his discharge, and returned home to his native England, where, at the beginning of the reign of Charles, he passed a tranquil life, blessed with the highest esteem and favour of that monarch, and devoted himself wholly to his God and his king; 'till satisfied with his share of life and

fame, he sunk placidly to sleep in the Lord, having passed his eightieth year. He died in his manor of Wrongey, in the year of our Lord 1638.

The remarkable monument in Boxted Church, to which Mr. Almack will direct your attention, is of him. There is also a portrait of him at the hall, with the gold frog in his ear. Here again the date in Burke's *Landed Gentry*, is erroneous. Sir John Poley was not twenty in 1567. He was born in 1558 or 9. I know not whether the splendid grey charger whose portrait is near the staircase, and of which there is a tradition that he swam over from Flanders, was his, or his brother Absalom's, who died in battle in Flanders.

In connection with Wrongey, which is a corruption of Wermegay, or Wyrmyngey, sometimes written Wringay, in the hundred of Clackclose, in Norfolk, it is worth noticing, as has been pointed out to me by Richard Almack, Esq. that Sir John Poley's residence there was probably caused by an ancient connection of his family with that of the Lords Bardolph. In the retinue of Sir William Phelipe, K. G. at the battle of Agincourt (Nicolas' *Battle of Agincourt*, p. 64), appears the name of Thomas Poley, and Wermegay was one of the manors which Sir William Phelipe acquired, with his wife, from Thomas Lord Bardolph, her father (Blomfield's *History of Norfolk*, vol. vii, p. 498). Probably therefore this branch of the Poley family held some manor of the Bardolphs by tenure of military service. The principal manor and lordship of Wermegay seems to have been quite alienated from the family of Phelipe in the reigns of Elizabeth and James, when Sir John Poley resided there.

John Poley, of Boxted Hall, was also the father of Elizabeth, who in 1554 married William Hervey, of Ickworth, Esq., from which marriage the present Herveys of Ickworth descend. He left legacies to each of the children of "William Harvie's wife." It was his son William Poley, who built the present Hall at Boxted, according to a statement in a MS. book of Family Records, which is repeated by a late hand in the Terrier. But if

so, the date 1540 must be erroneous, as it was not till 1561 (3rd Elizabeth), that John Poley devised and granted to his son William, Boxted Hall, with all houses, lands &c., in Boxted, Hartest, Stanstead, &c., only reserving to his own use "the parloure at the end of the hall, with the chamber within the said parloure, stabling for two horses in the stable at the end of the barn, liberty to fish in the moat, river, and other waters, with egress and regress to the said parlour for himself and servant and friends, and liberty to be in the walks, orchards and gardens, &c., at all tymes meet and convenient." William Poley also covenanting to pay twenty-six pounds, thirteen shillings, and four pence rent, &c., to find to the said John Poley, sufficient and convenient meat and drink, "mete and convenient to his estate, degree and condition," as well as for his servant and two horses; besides other mutual stipulations. William Poley, Esq., married (in 1540, according to a MS. note by a late hand in the Terrier) Alice, daughter and heiress of Edmund Shaa, Esq., of Horndon House, Essex. The following notice from a Terrier of 1631, to which I shall refer again, is of some interest.

"Horndon howse," called "the Place." "This howse is a very fair lofty auntient howse built of very good tymber, with a wondrous lardge dyneing parlour, and a faire chapell of bricke, &c.; and was in the time of King Edward IVth (1461 *marginal note modern hand*) the mansion howse of Sir John (*sic*) Shaa, knight, then Lord Maior of London, whose heire the nowe owner of this house is by right discent."

William Poley died in 1587, and was buried at Boxted. On the death of his eldest son Sir John Poley, knight, *s. p.*, his second son Sir William Poley, knight, succeeded to the estate. His wife was Ann daughter of Sir Robert Jermyn, knight, of Rushbrooke, grandfather to Henry Earl of St. Alban's, K.G. Her sister Susan was wife of Sir William Hervey, knight, of Ickworth, and grandmother to the first Earl of Bristol. Sir William Poley was M.P., for Sudbury, in 1623 and 1628. His eldest daughter Judith married Sir Humphry May, knight, Vice-chamberlain to King Charles Ist, Chancellor of the Duchy of Lancaster, Treasurer

of the Household, and P.C., by whom, among other children, she had Isabella, wife of Sir Thomas Hervey, knight, and mother of John Earl of Bristol. He died in 1629. He was succeeded by his son William, also knighted. This Sir William, March 15th, 1636, married at Stowlangtoft church, Elizabeth, his second wife, fifth and youngest daughter of Paul D'Ewes, Esq., of Stowlangtoft Hall, and sister of the celebrated antiquary Sir Simonds D'Ewes. There is a good picture of her in the drawing room at the Hall. To this connection it was owing that Sir Simonds turned his attention to the antiquities of the Poley family, of which he has given some account in his autobiography. The beautiful emblazoned pedigree on the table is also, in part, I believe, the work of his hands, and has therefore the stamp of authenticity, which attaches to the work of so careful and cautious a genealogist as he was.

This Sir William seems to have been a careful manager of his estates. For immediately on succeeding to them, viz. in 1630, he had a terrier of all his manors and lands drawn up, with the name of each tenant, and the amount and nature of his holding, whether by lease or at will, and on what conditions and liabilities, with the rent due, both the amount, and the time and place of payment. This document is dated 1630, and entitled "Terrar de Boxsted Hall—Horn-don House—Horndon Markets—Arden Hall—Barrow Hall—Aldames Fee—Samwell—Barbery." I extract the following curious notices, omitting for the present the notice of Boxted Hall itself.

The tenant of Boxtead hall manor farm, "to have all the Dovehouse muck out of the Dovehouse belonging to Boxted hall."

"To have gatebote, and style boote, and so much plow bote, and cart bote, as shall make one plough in every year, and one cart and one Tumbrill in the said terme (seven years ?) and ten cart loads of wood for fire-bote."*

The tenant of the "water mill, called Boxted mill," is bound "to prevent the flowings of the lord's meadows by drawing up his gates, and at such tyme as the lord shall dwell at his mannor house, shall bring the best

* Elsewhere, "hedge boote, and all other boote, stake boot, style boot."

and choicest fish which he shall happen to get in the myll-damme, and rivers: and shall grind the hard corn which the lord shall spend in the mannor house, after the rate of eight-pence the combe, and malt after the rate of seven-pence the combe. The tenant "not to take above two cropps of corn together, but shall fallow and summertyll according to the custom of the country; a third cropp of peasen....alone excepted" (same conditions elsewhere repeated). Another tenant "to mewe a cast of hawkes at Boxted Hall every year."

				a.	r.	p.
Sum totall of the whole number of acres of this mannor				623	3	17
70	1	0	not let	viz., 277 0 17 of the Demesne lands.		
206	3	17	let	and 346 3 0 holden by the Fermors.		
Total value—				£	s.	d.
Manor house and Woods				58	6	8
Demesne lands (let)				110	0	0
Rest of the farm rents				143	9	4
				311	15	0

"Reprises to the Dutchie of Lancaster." "The Advowson of Boxted, did long since belong to this mannor, but now is united to Hartest, and the Bishop of Ely presents to both parish churches together, yet they be severall parishes to all other purposes." Note in another hand writing—"Noe such thing: exchanged with him, and the King presents."

HORNDON MARKET (ESSEX).

"This Market Hall is a stately howse, of excellent good tymber, built some twenty years since." "In the market place where the pillory stands would be a stall built endwise, east and west, on either side, where did stand coppie hold stalls." "Thomas Coker, that ought the White Hart, did hire leave of Sir William Poley to sell out stalls under his howse, at the first for xxs. per ann, and afterwards for xvs. per ann. Now John Hovell does it of his wronge very obstinately, and Ben. Kingsman, and Lew. Browne."

Sir W. Poley's first wife was Elizabeth, daughter and co-heiress of Sir Henry Arden, knight, by whom he had a daughter Susan, married (1) to Anthony Massy, Esq., (2) to Richard Savage, third son of John Earl Rivers. He died in 1664. The following is the entry of his burial in the Boxted par. reg. "Sir William Poley, of Boxstead, in the County of Suffolk, knight, dyed there May 17th, about eight o'clock in the morning, and was buried the 18th of the same, in the night about eleven or twelve o'clock. Decessit desideratus." And in the same year, "Sir John Poley, knight, second son of Sir William (not the last)

brought from Bury," November 1664. Dame Elizabeth Poley, relict of Sir William Poley, knight, was buried April 5th, 1698. Sir William Poley was succeeded by his son Sir John Poley, knight, who was owner of Boxted above forty years. He was thrice married, first to Elizabeth, daughter of George Walton, Esq., of Little Burstled, who died 1679. Second to Bridget, daughter of Richard Samins, Esq., of Little Totham, Essex, and relict of Thomas Roberts, Esq., of Braxtead, co. Essex (who died 1689), by both of whom he had issue, but only one of his four sons lived to man's estate, viz., John, son of his first wife. By his third wife Dorothy, daughter of Sir Henry Felton, Bart., of Playford, co. Suffolk, he had no issue. The following account of him is given by Sir Richard Gipps, in his notices of Suffolk families.

"Sir John Poley, the last knight of this branch, was a gentleman of a sound understanding, a sincere heart, and a plain, primitive and open behaviour, a loyal subject, and a true lover of his country; he was chosen burgess of Sudbury without his knowledge, and sat in the Convention against his inclination, where, in that memorable debate, January 28th, 1688, whether the throne was vacant, he made the following short speech:—

"Mr. Speaker, I am sent hither to do the church and Cæsar right, to vindicate the doctrines of ye one, and preserve the majesty of ye other, both which are in danger from gentlemen's arguments on ye debate of this day. Mr. Speaker, here is an affair of the greatest weight before us, both as we are Christians and Englishmen; no less than the deposing a king whom we have sworn allegiance to; will our religion or our laws justify such a proceeding? I know they will not. Gentlemen, indeed we have laid a mighty stress upon the original contract, and urged the vacancy of the throne from his majesties breach of that, but I hope we shall not proceed rashly on a matter of such consequence to us and our posterity; and therefore, I move that this debate be adjourned till ye original contract be produced and laid upon the table for the members to peruse, that we may see whether his Majesty has broke it or no."

"After ye Prince and Princess of Orange were declared King and Queen, contrary to our known laws, Sir John retired to his seat at Boxted, and never acted in a public station afterwards, but lived and died enjoying the comforts of a private life and a good conscience, beloved and lamented by all who had the honour to know him. He left issue one son John Poley, Esq., now of Boxted, and one daughter, Elizabeth, both unmarried. They bare Or, a Lyon rampant Sable."

Sir John Poley being first cousin to Isabella Lady Hervey, was naturally intimate with her son John Hervey, afterwards first Earl of Bristol, who was also his own second cousin, and the difference in politics (Mr. Hervey being a Whig) does not seem to have interfered with their private friendship. This was further cemented by Mr. Hervey's second marriage in 1695 with Elizabeth Felton, niece to Lady Poley. This marriage took place at Boxted, July 25th, 1695, as appears both by the Parish register, and by the entry in Lord Bristol's diary: "Thursday the 25th of July, I was married to Miss Elizabeth Felton, by her uncle Dr. Henry Felton, at Boxted, about eight o'clock at night. Monday the 29th, I carried her from Boxted to Bury (at that time, Mr. Hervey's Suffolk residence) where she was met at the Guildhall by the corporation in their gowns." Lady Poley was godmother to their second son Thomas. Lord Bristol's diary mentions Sir J. Poley's death thus: "13th September, 1705, my cousin Sir John Poley, of Boxted, died." He was buried at Boxted on the 15th, according to the par. reg. His only surviving son John Poley, Esq., succeeded him at Boxted. He was never married, nor do I know anything of him, except what is said in the above extract from Sir Richard Gipps. From an entry in Boxted par. reg. (1722) of burials, "John Hammond, Mr. Poley's servant," he was probably then living at Boxted. He died (as the marble in Boxted church tells us) in 1757, unmarried.

On this failure of the issue of Sir John Poley, Knight, the property passed to the line of his brother Thomas, whose son Richard dying also without issue, the inheritance passed, as before said, to Elizabeth, daughter of Thomas Poley, Esq., and grand-daughter of Sir William Poley, Knight, who was the wife of Robert Weller, Esq., of Tonbridge Wells, and whose great-great-grandson the present lord of the manor is.

Besides the above members of this flourishing family, I find in a MS. "Collection for the History of Bury Abbey,"

late the property of Mr. Dawson Turner, now belonging to Lord Bristol, frequent notices, or references to notices, of Poleys. In the thirteenth and nineteenth Henry VII, a William Powle, gent., was a capital burgess of Bury, and Thomas Powle, gent., fifteenth Henry VIII. A William Powle seems to have been bailiff to the Abbot, eighth Edward IV. In the time of Elizabeth, Thomas Poley alienated the manor of Swifts to Edmund Jermyn, and in the second Edward VIth, that of Naunton to Ralph Chamberlain; and another manor in Mildenhall, to Roger North, nineteenth Elizabeth. Many extracts seem to be from the Registry of the Duchy of Lancaster, at Bury St. Edmund's. William Poley, of Icklingham, is mentioned in a deed of the Abbots, A.D. 1530. From Register Croftes, fol. 92, Ralph, son of Richard de Poley, for half a mark annual rent, received a grant from Abbot Simon, of a messuage in Chelmsford, called Poley's tenement, "abutting on the high way leading from Bury to London, towards the east and towards the west, *super ripa commune*." William Curtis confirmed the grant in the tenth Henry VIth. It is also noted that Simon Poley (afterwards of Badley) first Henry VIIth, wrote his name Powley, and in many of the above extracts it is written Powle.

As regards Boxted Hall itself, from Thomas Badwell being described in the deed of the 25th May, twenty-fifth of Henry VIth, as, "sometime of Boxted"; it is to be presumed that he resided on this his manor which, in a deed of the same year (6th June) is styled the manor of Boxted Hall; and so afterwards. And from the casual signature of William Hervey, lord of the manor, temp. Richard Ist, to Sir Robert de Hawstead's deed, it is not improbable that he occasionally at least resided on his manor of Boxted. But the deed 3rd Elizabeth, gives the first full evidence of its being the family residence, with the pleasure grounds, gardens, stables, &c., and mentions also the moat. Moreover the description of the house as containing a hall, and a parlour at the end of the hall, and a parlour *chambre*,

is so exactly descriptive of the present house, as fully to confirm the tradition (already alluded to) that the house was built in the time of John and William Poley, though of course great external alterations have since been made, which have effaced its outward Tudor aspect. Perhaps the work of Mr. George Weller Poley, which Mr. Croftes refers to in his letters to him in 1767, saying he should have liked to visit "a place where in his younger days he had been so kindly and hospitably received, and which my worthy good friend Mr. Elwes, has told me is so much altered and improved by your elegant taste," may have contributed to this result.

The following extract from the Terrier of 1631, shows its condition at that time.

The scite of the Manor or Mansion House called Boxsted Hall, with the buildinge yarde and garden within, the moate, the court yarde within the bowling ground therein, lying right before the house, the stable, the dovehouse, and dovehouse garden, the high house, the old orchard encompassing the moat round about the Mansion House, with the fishpond therein, the meadowe behind the house, the new orchard and the church hill lying by to the church, with the warren of conies there conteyninge in the whole by estimation, fifteen acres.

The newe dairie house belonging to the Mansion or Manor House called Boxsted Hall, with a little yard lying before the said house, and the stable adjoining to the end of the saide house, together with the barne and a shed at the end thereof, a hoggefroate and cartlodge, and the yarde wherein the same doe stande, called the barne yarde.

The most interesting features in Boxted Hall of to-day, are its picturesque situation, its ancient moat, with the bridge still preserving decided Tudor features, and the spacious hall with its handsome oak wainscoting of the sixteenth century. The collection of family pictures too is unusually perfect, and contains many of considerable beauty and interest. The series commences in 1575, with Dame Judith Jermyn, daughter of Sir G. Blagge, Knight, of Horningsheath, and wife of Sir Robert Jermyn, Knight, mother to Ann Jermyn, who married Sir William Poley, knight. There are portraits of Sir William Poley, and Ann his wife, and of Sir John Poley, of Wrongey, his cousin; of Sir W. Poley, his son, and Elizabeth D'Ewes his wife,

and many others, with a series of the Weller branch, down to the present day.

The arms emblazoned in the windows of the hall, are as follows, as Mr. Almack has informed me.

- | | |
|----------------------------|---|
| 1 Poley qu. Lays or Lyes. | 11 Colt impaling Poley. |
| 2 Poley qu. Badwell. | 12 Poley impaling—? |
| 3 Woolwich impaling Poley. | 13 Poley impaling Shaa. |
| 4 Poley qu. Weyland. | 14 Hervey impaling Poley. |
| 5 Poley qu. Blyant. | 15 Poley qu. Badwell and impaling D'Ewes. |
| 6 Poley impaling Clopton. | 16 Poley impaling Weyland. |
| 7 Poley qu. Rockell. | 17 Heigham impaling Poley. |
| 8 Poley impaling Rockell. | 18 Poley impaling Knighton. |
| 9 Poley qu. Shaa. | 19 Poley impaling Lays or Lyes. |
| 10 Poley impaling Jermyn. | |

The following arms and inscription, of which a copy has been furnished me by the kindness of the Rev. Arthur White, are on a tombstone in Sapiston church.

CROFTES
ET
SAMPSON.

CROFTES
ET
KITSON.

Hic sub spe resurrectionis quiescit Iana Filia et heres Gulielmi Croftis Armigeri et Ianæ Poley (filiae Gulielmi Poley De Boxted Armigeri) uxoris ejus: Quæ Quide' Iana conjugem habuit Thomam Aldham Generosum, ex quo prolem Suscepit Ioha'm, Thomam, Edmundu', Ianam (Quæ obiit infans) et Annam: ex hâc Vitâ migravit Primo Die Maii Anno XPI MDCXXXII. Ætatis vero suæ XXXI.

CROFTES ET POLEY
DE BOXTED.

CROFTES ET POLEY
DE BADLEY.

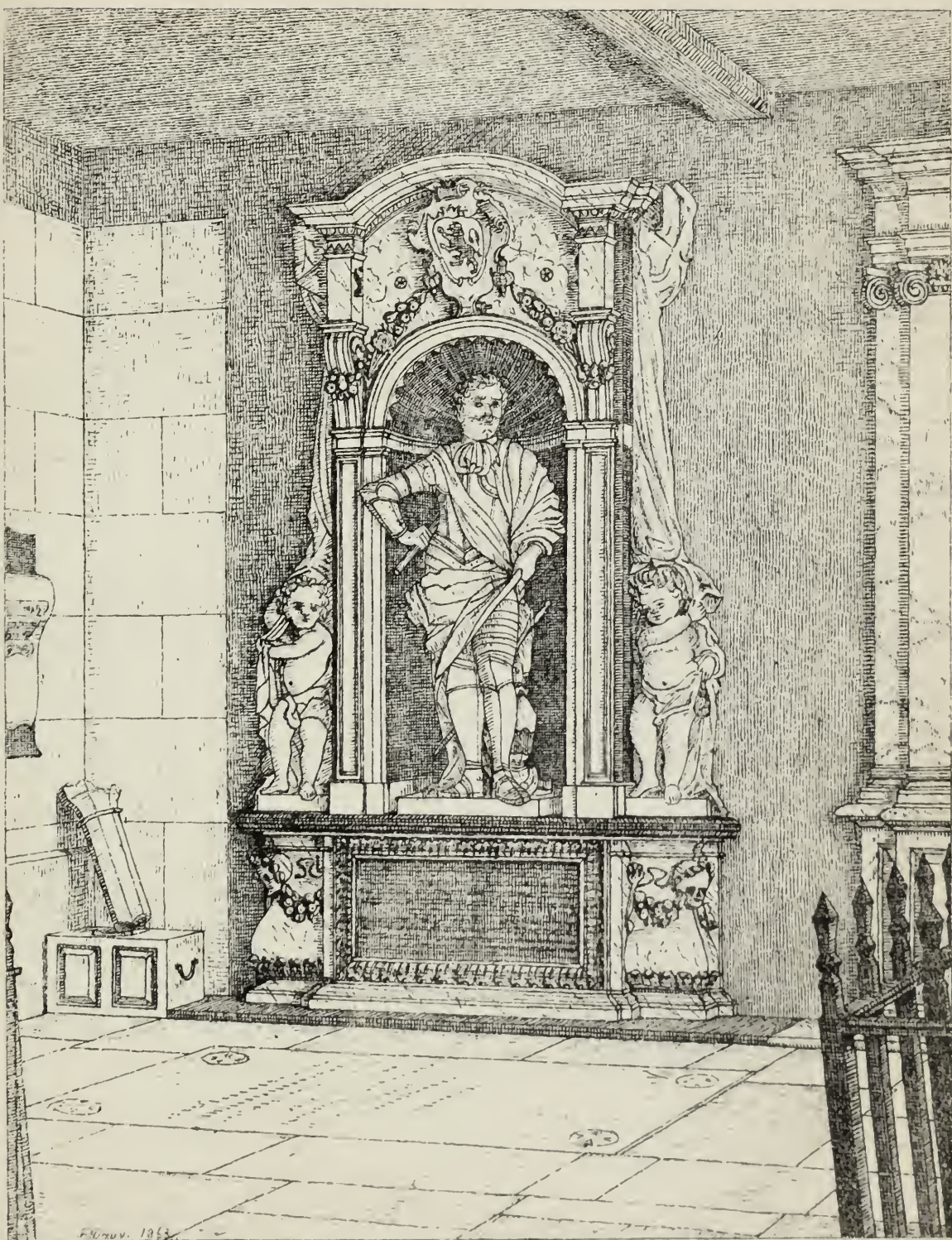
It should be mentioned lastly, that Mr. Poley has a very interesting series of deeds and writings relating to the Boxted estate, commencing with seventeenth Henry VI, and four others of the same reign; three of Henry VIII, and two of Elizabeth, one of which has Lord Burleigh's autograph. These, with the Terrier of 1631, and the Pedigree transcribed (for its earlier generations) from one made in Queen Elizabeth's time, and then in possession of Edmund Poley, Esq., of Badley, together with the Parish Registers, beginning 1538, and full of notices of the family, form a very valuable collection of family papers, and in the hands of one better

able than myself to handle them, would form an important addition to County History. As it is, I hope that even what has been so imperfectly put together, will have contributed something to a better acquaintance with a family, and a place, which have so long been bound up with the associations and traditions of our county, and which have also in so many instances sent forth from their bosom those who have shown themselves as capable of maintaining the honour of an ancient name, in public life, at home and abroad, in the senate and in the field, as they were of fulfilling the more quiet duties of country life, in their extensive charities, in their intercourse with their tenantry, and in social gatherings under their own hospitable roof.

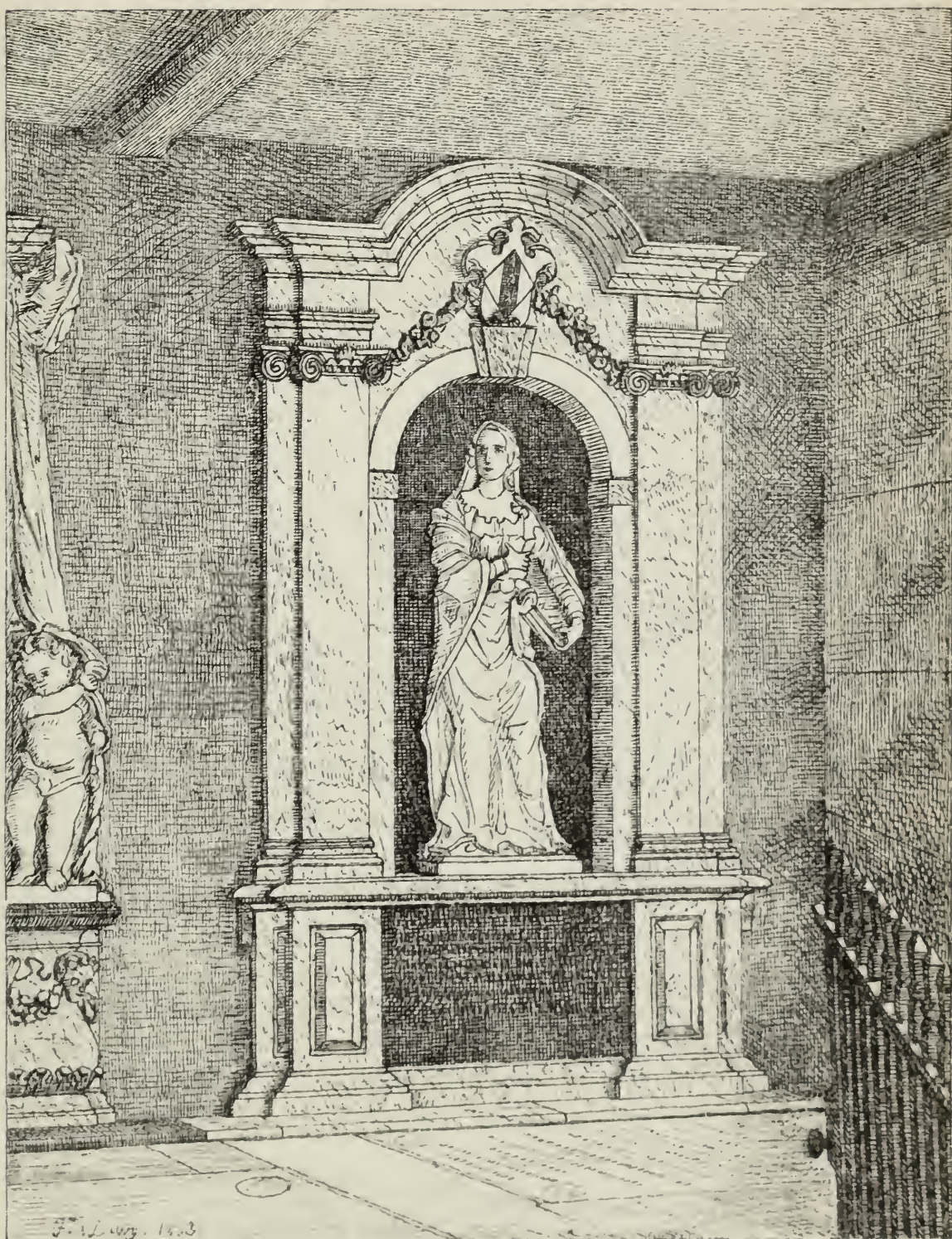
ARTHUR HERVEY.



RECUMBENT EFFIGIES, IN WOOD, OF WILLIAM POLEY. ESQ.,
AND ALICE HIS WIFE, IN BOXTED CHURCH, SUFFOLK.



MONUMENT TO SIR JOHN POLEY, OF WRONGEY, KNT.,
IN BOXTED CHURCH, SUFFOLK.



MONUMENT OF ABIGAIL, WIFE OF SIR JOHN POLEY, OF
WRONGEY, KNT., IN BOXTED CHURCH, SUFFOLK.

PLATES

IN ILLUSTRATION OF THE PRECEDING PAPER.*

I. Recumbent effigies, in wood, of William Poley, of Boxted, Esq., who died in 1587, and of his wife Alice, daughter and heiress of Edmund Shaa, Esq., of Horndon House, Essex. The inscription on the lady's pillow is *BEATI MORTVI QVI IN DOMINO MORIVNTVR*. There is a date on the left side of the head.

A. P.

1579.

Mar. 7.

II. Monument to Sir John Poley, of Wrongey, Kt., who died in 1638. The following is the Latin inscription below the figure, of which a translation is given in p. 364 :—

Sub hoc Marmore sepultus secundum Domini adventum expectat Johannes Poley de Wrongey in agro Norfolciensi, Miles, antiquâ Polciorum Familiâ Suffolciæ oriundus, Utpote filius natus secundus et demum Hæres, Thomæ Poley, nepos Johannis Poley de Boxted Hall, in Comitatu Suffolciæ, Armigeri, Vir bellicâ Virtute clarus et ob peritiam rei militaris, inter primos memorandus; quippe qui primo per triennium in castris Henrici 4^{ti} regis Gallorum pedestris turmæ Anglicanæ centurio contra fæderatos, postea autem sub Vexillo Christiani Regis Daniæ tribunus militum, per annos supra viginti feliciter depugnauit, summâ vero cum laude et existimatione fortitudinis suæ contra Hispanum sub Elizabethâ angliae Reginâ res bellicas gessit,

Illius ante alios cepit eum dextera Gades,

Militis Angliaci et fulmina sensit Iber.

Nec vero militari tantum virtute et laude bellicâ, sed et morum insuper candore et comitate ingenii præcelluit; atq' hoc nomine tum supradicto Christiano Daniæ, tum et Jacobo magnæ Britanniæ Regi percharus fuit, quorum uterque familiariter et perbenigne eo usus est. Tandem miles noster emeritus post tot prælia prospera et foris castra, provecta jam ætate missionem nactus Domum in Angliam suam redigit, ubi sub initio regni Caroli tranquillam vitam degens, flagranti illius Regis gratia et favore floruit Deoq' et Rege se totum devovit, Donec vita et famæ satur placide in Domino obdormiret jam plusquam octogenarius Obiit in manerio suo de Wrongey anno Domini 1638.

III. Monument of Abigail, wife of Sir John Poley, of Wrongey, Kt.

* These plates have been engraved and presented by the liberality of J. G. Weller Poley, Esq., of Boxted Hall.

CUPOLA HOUSE, BURY ST. EDMUND'S.

THE house in which, by the kind permission of Mr. B. Jennings, we are this day assembled, claims the attention of the Archæologist, as an interesting example of the house of an opulent burgess of a provincial town in the time of Queen Anne; and the respect of every inhabitant of Bury St. Edmund's, from the interesting circumstances and striking incidents which make up its little history.

The earliest documentary information that I have met with is, that in 1653, this house (described as three tenements) was the property and residence of Mr. Thomas Macro, apothecary.

Where the family of Macro came from is not known, but it appears from the Registers of St. James's parish, that a Thomas Macro, maltster, was buried there July 1st, 1620, and "Susan Macrowe, widowe," was buried June 28th, 1628. As the name is not found in the Registry of Bury Wills prior to this date, it may be that the maltster was the first member of the family who settled in Bury St. Edmund's. From what part of the country he came is equally uncertain, but persons of the name had been living in the neighbouring parish of Barrow, for a century at least before this time; and at a still earlier period at Soham, in Cambridgeshire, not very far distant. At the latter place, in the fifteenth century, the Macros were numerous, and owners of considerable property.

Mr. Thomas Macro, the apothecary, was probably son of Mr. Thomas Macro, the maltster, and seems to have been in a position to command the various civic honours of his town; being elected one of the two chamberlains in 1650;

a burgess of the common council in 1653; and a chief burgess in 1660. Five years afterwards, in 1665, he was chosen Alderman, or chief magistrate, but refusing to serve was fined the sum of fifty pounds. The reasons for his election and refusal are not recited in the Corporation Minutes of the time; but it is recorded there that he refused both to serve or pay. However, proceedings being ordered to be taken against him, he ultimately paid down the full fine; but requesting an abatement, the corporation "in consideration that it was the largest fine that could be inflicted," agreed to return him ten pounds. Three years later, this dignified position being more agreeable to him, he served the office, and again in 1681. He died, according to Nichols's *Literary Anecdotes*, vol. ix, on the 27th of September, 1701, aged 86,* and Susan his relict died April 27th, 1713, aged 88.

His eldest son Thomas died young in 1649, but a second Thomas, born in the same year that the first one died, succeeded to the house before the death of his father, and acquired a large fortune therein by the trade of a Grocer; a trade that appears to have been carried on here, not only since, but at a much earlier period, for in the cellar of the present house was preserved till lately, a large turtle shell with the arms of the Grocers' Company painted thereon, and the date 1616. This curious shell, which had been originally fixed to the outside of the house, is now in the possession of Mrs. Clark, of Northgate Street. Mr. Macro not only gained wealth but obtained a large measure of the respect and confidence of his fellow townsmen. He was elected a common burgess in 1680; a chief burgess in 1683; and Alderman in 1689,† in which year he was made a governor of Bury School, and probably purchased the Little Haugh Hall estate, at Norton, an account of which

* In the Register of burials of St. James's parish occurs this entry:—"1701. Sept. 30, Thomas Macro, senr., gent."

† Again in the years 1698, 1710, and

1720. In the *Literary Anecdotes* it is said that "he was five times chief magistrate."

will be found in the second volume of the Institute's *Proceedings*, vol. ii, p. 285. He made a notable marriage, having married at Risby church, January 9, 1678, Susan, only daughter of the Rev. John Cox, Rector of Risby.* The lady's father was a grandson of Dr. Richard Cox, the eminent Protestant Bishop of Ely,† tutor to King Edward the Sixth; a contributor to the well known "Bishop's Bible;" and one of the compilers of the famous "Lilly's Grammar." The alliance of the two families was further cemented by the marriage of his eldest sister Elizabeth at the same church and time, to a Mr. Joseph Cox,‡ probably the "one Cox, of London," referred to in the *Literary Anecdotes*, ix, 359. In 1680 we find "Mr. Thomas Macro, Junior," presenting to the Rectory of Risby, on the death of his father-in-law.§

Mr. Thomas Macro died on the 26th of May, 1737, aged 88,|| having had issue by his wife Susan Cox, three sons and three daughters, probably more.

I. Of Thomas, all that is known is that he was living in 1728, when his sister "Susan Macro, the younger, of Bury, spinster," by her will dated in 1728, and proved in 1730,¶ devised to him and his heirs her fourth part or share in one undivided moiety of all that messuage known by the name of Wills' Coffee House, in Cornhill, London, (where Dryden had his arm chair, and honoured the young beaux and wits with a pinch out of his snuff box) "devised to her by Dr. Ralph Macro, her brother." A Mr. Thomas

* Parish Register. It is not a little singular that the wives of Thomas the maltster, Thomas the apothecary, and Thomas the grocer, were each named Susan.

† In the library of the Episcopal palace at Ely, is a rude painting of the funeral of Bishop Cox, who died in 1581, with the procession on the outside and the ceremony within the church.—Lysons's *Cambridgeshire*, p. 188.

‡ See Extracts from Parish Register in

Gage's *Thingoe Hundred*.

§ The chancel pavement of Risby church, has inscriptions to John Cox, Rector, who died 7th September, 1680, aged 59 years; Grace his wife, who died 17th September, 1694, aged 65; John Cox, the son and Jane his wife; he died in 1667, she in 1660. Gage's *Thingoe Hundred*, pp. 81, 82.

|| *Literary Anecdotes*.

¶ Bury Registry, Lib. Claret, iii, 241.

Macro, clerk, was chosen preacher of St. James's parish, Bury, August 26th, 1721, at a salary of eighty pounds. He resigned the place of lecturer on the 7th of February following, and was succeeded by Robert Butts, afterwards Bishop of Norwich.*

II. Ralph Macro, mentioned in his sister Susan's will as Dr. Ralph. He is probably the Ralph Macro of Trinity College, Cambridge, who proceeded M. B. in 1694, and in 1698 was styled "*Medicus Londinensis*."†

III. Cox Macro, who was born in 1683, and was named after his mother's family, and not after his aunt's husband, "one Cox of London," as stated in Nichols's *Literary Anecdotes*, vol. ix, p. 359. The name has given occasion to much pleasantry. It is stated by Mr. Nichols that the Doctor once applied to a friend for an appropriate motto to his coat of arms; after some little consideration his friend replied "*Let it be Cocks may Crow*," a motto equally as appropriate as that of "*Quid rides*" assumed by the tobacconist.

Having been admitted of Christ's College,‡ Cambridge, he took the degree of L.L.B. in 1710, and obtained a fellowship. He had the degree of D.D. (*comitiis regis*) in 1717, and was the senior Doctor in Divinity in the University at his death in 1767. He was appointed one of the Chaplains of King George the IIInd,§ but inheriting a considerable fortune from his family, he seems not to have taken upon himself for any length of time the cure of souls, but to have devoted himself to the improvement of his estate at Nor-

* Corporation Books.—Can this be the same Thomas Macro, who was a Fellow of Caius College, Cambridge, and D.D.; held the Perpetual Curacy of Great Yarmouth, where he died in 1743-4, and was buried with his wife and only son, as appears by the epitaph in Yarmouth church. Another "Thomas Macro, who was lately in Virginia," is mentioned in the will of Thomas Bull, gent., of Bury, dated in Feb. 30 Car. II; but as his mother is there stated to be dead, it cannot be our Thomas,

whose mother is named as executrix to the will of her daughter Susan, in 1728.

† Another Ralph, who took the degree of D.D. (*regis comitiis*) in 1728, has been confounded with him; but it could not be our Doctor, as he was dead when his sister made her will, in 1728.

‡ Mr. Hunter, in *Ecclesiastical Documents* edited for Camden Society, says St. John's.

§ Mr. Hunter says George the Ist.

ton, to which he succeeded on the death of his father in 1737, and to have indulged in private professional study and in gratifying his taste for curious literature and the arts of painting and sculpture.

Dr. Cox Macro, died at Norton, on the 2nd of February, 1767, at the age of 84. By his marriage with a daughter of Edward Godfrey, Esq.,* privy purse to Queen Anne, who died in 1753, he had issue, one son and one daughter. For an account of his descendants, see the Institute's *Proceedings*, ii, 285.

The three daughters of Mr. Thomas Macro were:—

I. Susan, before mentioned, who died unmarried in September, 1730.

II. Elizabeth, who died March 5th, 1769, aged 80; and

III. Isabella, who sold the house in Bury, about which we are more directly concerned, to Thomas Moyle, Esq., one of the five sons of General Moyle,† by his wife Isabella, daughter of Sir Robert Davers, Bart., of Rushbrooke. The house was purchased for the purposes of, and by an Act of Parliament twenty-fourth George IIInd, cap. twenty, was settled to the uses of the settlement executed on the marriage, in 1745, of Mr. Thomas Moyle with Sarah daughter of Mrs. Sarah Copinger, widow, of Bury, by whom he acquired the manor of Cokerals, in Buxhall. In the Act of Parliament the premises are described as “all that freehold messuage or tenement standing in or near the Great Market Street, in Bury, late in the occupation of Thomas Macro, Esquire, deceased; and also all those stables, houses of office and buildings situate and being in Skinner's Lane; and also all that old chamber and cellar in Skinner's Lane aforesaid.” This apparently refers to the cellar under the offices on the east side of the lane, but deeds of an earlier date show, that the “old chamber or cellar,” was under the

* In Risby church is a gravestone to “Edward Godfrey, Esq., late of ye parish of St. James's Westminster,” ob. 11th May, 1727, buried May 13th.

† He resided in the Horse-market, (now St. Mary's Square) Bury, and died in 1738.

house in the Market Place, and had been a separate freehold tenement till purchased by Thomas Macro, the grocer, in 1693.

Captain Thomas Copinger Moyle, their son, sold the premises to Mr. Robert Hockley, grocer, to whose son Lieutenant Colonel Hockley, there is a raised tomb in our churchyard; and whose grandson Major Hockley, of Ipswich, is the author of *Pandurang-Hari*, and other novels.

From the Hockleys the house was purchased by Mr. Stephen Brooks, grocer and wine merchant, in the trustees of whose will it is still vested.

Thus far for authentic history. There are, however other incidents of no less interest, if not equally supported by written evidence, which should not be passed over. The turtle shell, with the arms of the Grocers' Company, has been already noticed. Let us endeavour to discover to whom this shell belonged. In a rare pamphlet, published in 1608, entitled "The woeful and lamentable wast and spoile done by a suddaine fire in St. Edmund's Bury, in Suffolk, on Munday, the tenth of Aprill, 1608," it is related that the fire, which commenced in Eastgate-street, and was carried by the tempest that raged at the time over intermediate streets and houses, to the Market Place, then "the beautie and ornament of the whole towne," and converted the warehouses and cellars there, "wherein were a great store of fish, salt, sugar, spices, and many other comodities of great value, into a rude continent of heapes, stones, and pieces of timber," utterly destroying among others, the dwelling of Mr. Pynner, a grocer, there.

"Let us behold (says the author) the lamentation of Mr. Pinner, a grocer, dwelling in St. Edmund's Bury, aforesaid, and in the Market Place, in the parish of Saint Iames (where the most hurt was done), with the complaints and bewailings, which himselfe, his wife and children powre out for that misery which the cruelty of this fire hath exercised vpon them; whereby he lost, not only all that substance that was his owne, but also those wares which he had of other mens; so that he is doubly undone; this fire shewed his glittering triumphs in devouring his goods, plate, and money, and in swallowing and eating vp a newe built house to the ground, that but lately before, cost him foure or five hundred pounds the erecting."

“He that the day before was esteemed a man (at the least) worth two or three thousand pounds, was, by this untimely accident, utterly vndone, his goods being quite destroyed and consumed, himselfe (in his estate) was made lesse worth then nothing. They that before were wont to comfort the distressed, and to feed their neighbours, and other inhabitants with bread, are by this in danger to perish for want of reliefe, being now ready to beg bread themselves.”

The course of the fire may be gathered from an inscription formerly, and till about the year 1800, on a board over the door of an old house, between the bank of Messrs. Oakes and Co., in the Butter Market, and the end of the row, which recorded that the fire passed over that house, without doing any injury to it, but burnt those on each side of it, and then extended itself to the houses in the Market Place.

These houses were almost immediately in a line with the one which now demands our attention, and as no part of the present building above the “old chamber or cellar,” is of a date prior to the fire, it is perhaps not drawing too much on conjecture to believe that the premises of Mr. Pynner occupied this very site.

And who was Mr. Pynner? Fortunately for us, the invaluble records at the Will Office supply us with some gratifying particulars. From his will it appears, that though he sustained such great losses as to be “ready to beg bread” for his family, he was not cast down, but resuming his business, obtained so large a share of the patronage of his fellow townsmen, that he not only retrieved his fortunes, but was again able to feed his poorer neighbours, and to enjoy for some years, an easy retirement in “his messuage, called the College” (now the borough workhouse); and at his death in 1639,* to leave considerable possessions to his family, and grateful remembrances to many kind friends; to direct sundry acts of piety and charity to be performed,† and by his liberal gift to the Guildhall Feoffees for “the common profit of the inhabitants of Bury,” to obtain a

* He directed his funeral sermon to be preached by “Mr. Edmund Callamy,” the celebrated Nonconformist divine, then the Lecturer at St. Mary’s church, Bury.

† Among other things “for the buyeing and provideing of home bookes and primers to be giuen to poore children of the p’ish of St. Maries, in Bury.”

respected place on the goodly roll of benefactors to the town.* Referring to the fire, he says:—

“And whereas I haue bene, am, and ever shalbee, a feeeling member and most sensible above others of the great losse and calamity wch of late yeres hapened to mee and many others by the miserable misfortune of fire within the said towne of Bury, I doe hereby, for a p'petual memoriall and a caveat to bee for ever hereafter kept thereof, I doe giue and bequeath vnto such p'sons as shalbe newly elected as aforesaid ffeoffees of the towne lands of Bury aforesaid fferty pounds of lawfull English money, for and towards the charge of erectinge and makinge of a conduitt or cisterne to receiue water, to be brought vnto it; and the same conduitt to be sett in some convenient place in the markett place in Bury aforesaid, for the better supply of water, to be vsed when any casualty of fire shall happen within the said towne, and other necessary vses, as shalbe thought fitt and convenient. And I will that twenty pounds of the said forty pounds shalbe paid the said ffeoffees when they shall really begin the said works, and thother twentie pounds of the said forty pounds to be paid vnto the said ffeoffees when the said worke shalbe finished and brought to perfeccion (soe as the said worke be reallye taken in hand and finished within seaven yeres next after my decease).”

But the “great losse and calamity of fire,” to which he so feelingly alludes, and against the recurrence of which to others he sought to make such precautions, was not the only misfortune that befell this worthy chief burgess. He was afterwards a great sufferer by the terrible visitation of the plague, in 1637, of which his last will gives this truly painful picture:—

“Item, whereas my late wives kinsman Francis Potter, of Bury St. Edmund, baker, at the late heavy visitacon did take great paines about me in the time of my trouble, in reguard I cold gett noe body to help me, and that all my household fledd from me and left me both comfortles (in respect that at that time I had my man dyed of the sickness) when my selfe and my wife were boeth lame; in consideracon thereof I haue inffeooffed the said Francis Potter and his heires for ever in twoe messuages or tenemts in Bury St. Edmund aforesaid, in thoccupacon of the said Francis Potter and John Kinge, the said Francis Potter payeing vnto mee the said Francis Pynner, or my assignes, dureing my naturall life the sume of ten pounds p' annu' of lawfull money of England (as by the feoffm't thereof made more at large it may and doth appeare). Item, whereas Elizabeth Pell, the wife of Willm Pell thelder, and John Pell their sonne, did take like paines about me, as is before menconed, in the time of my

* The whole of this interesting will, Wills,” edited for the Camden Society may be seen in the volume of “Bury pp. 170—185.

great calamity and heaueie visitacon as is aboue specified, I doe giue and bequeath vnto the said Willm Pell and John Pell, all and singler suche sume and sumes of money as the said Willm and John doe owe vnto mee either by bonds, bills, or any waies or means whatsoeu'. Item, in consideracon that John Newgate, of Bury St. Edmund, malster, diuers and sondry times hath come and resorted to comfort and conferr wth me in the time of my sorrowe and heavines, I doe giue and bequeath vnto him the said John Newgate the sume of ffoure pounds of lawfull money of England, to be paid vnto him wthin one yere next after my decease. Item, whereas Robt. Walker, of Bury aforesaid, stationer, was somewhat helpfull vnto me at the said time of my visitacon, I doe giue and bequeath vnto the said Robt Walker the sume of ffortie shillings of lafull money of England, to be paid vnto him within one yere next after my decease."

Should the circumstances now brought forward be deemed sufficient, as I believe they are, to warrant the conjecture that the ruined grocery store of Francis Pynner, stood on this spot; it will impart an additional charm to the annals of this curious old house, if we may look upon the turtle shell with the Grocers' Arms painted thereon, as a memento of the renovated fortunes of one of the most pious and worthy sons of St. Edmund's Bury.

There is another incident that it becomes a duty to notice. In the circular convening this meeting it is said, on the authority of the "Hand Book of Bury," that this house "was for a time the residence of Daniel Defoe, the celebrated author of Robinson Crusoe." I wish it were in my power to confirm this assertion; but I cannot do so. It is true that this "true-born Englishman," retired to Bury, in 1704, on his release from Newgate prison, where he had been confined for so long a time, for publishing his "Shortest way with the Dissenters," but all endeavours to ascertain the exact place of his abode proved fruitless, till an old inhabitant told me, that he had always understood that this was the house.

Subsequent inquiries however induced me to question the accuracy of this information, and my informant, on becoming acquainted with the real history of the house, was constrained to admit that he had confounded the celebrated collector *Macro* with the still more celebrated author *Defoe*.

However gratifying it might be to believe that one of the ablest and most useful writers of our country, should find even a temporary refuge, from the storms of political persecution, in the kindness of a strict churchman, it is due to history to acknowledge that there is no foundation for thinking that Defoe ever experienced the shelter of its walls.

The house probably owes all that is curious in its present features to Mr. Thomas Macro, the grocer, who becoming possessed of all three tenements, of which it previously consisted, either built the house anew, or converted it into one dwelling, and fitted it up according to the taste of the time. The rooms are all uniformly panelled, and some of the panels have local views and classical subjects painted thereon. In the shop there is a view of the town, taken from the Vine Fields, in which the house itself (then newly finished), with the Market Cross, are conspicuous features. As the "Court House," erected by the first Lord Bristol, about 1730, is not shewn, the view must have been taken before that time. The room on the first floor, on the east side, has some tapestry not worked but woven, of the style prevalent at the end of the seventeenth and beginning of the eighteenth centuries, and corresponding with some put up by Mr. Macro, in his house at Norton, and still remaining. Some of the subjects have a reference to the story of Hercules, who is figured on the panel over the fire-place, but the details are not very classically treated. Hercules subduing the Cretan Bull, and Hercules killing the Sea Monster, are easily recognized. Opposite to which is apparently Hesione bound, expecting the coming of the monster; and fourth, Hercules's first introduction to and banquet with Omphale, or one of his numerous lady loves.

The room over this has some remains of the gilding and colour, which adorned the frames of the panels. This would appear to have been a reception or state room (it is called the ball room), and before the houses in the Butter



CUPOLA HOUSE, BURY ST. EDMUND'S.

Market were raised to their present height, must have commanded a delightful view over the town fields on the east, formerly much more wooded than at present. In the panel over the fire-place, is a curious representation of the interior of St. Mary's church, shewing the rood screen and the painted scriptures around it; the lectern on which Bishop Jewell's Works were accustomed to lie; the font with its lofty canopy; and the north gallery, which was newly built in 1707, with the Alderman's chair at the east end of it, where it was first directed to be placed in 1708. This picture was probably painted in 1710, when Mr. Macro was for the third time Alderman of the borough.

The top of the house is finished by a cupola, observatory, or pleasant chamber, surmounted by a vane on which are the letters and date

M
T S
1693

for Thomas and Susan Macro, 1693.

SAMUEL TYMMS.

FRAMLINGHAM CASTLE.

THAT there was a Castle at Framlingham at a very early period (probably as early as the sixth century) is beyond doubt, and it is equally certain, that there is now no vestige of it remaining.

A.D. 592 or 599, Redwald or Redowald, king of East Anglia, held his court at Rendlesham,* and is supposed to have had his castle at Framlingham.

In 866, a large force of Danes landed in East Anglia, remained in their camps undisturbed during the winter, and having received fresh provisions and supplies of men—in the following year they ravaged the north. Three years later (870) they added nearly all the eastern part of the Island to their conquest. Edmund, at that time king of the East Angles, although unprepared, rallied his forces and met them at Thetford, where a fierce but indecisive contest took place; the king fled in the night to Framlingham Castle, which the Danes besieged and took. Edmund, however, escaped to a wood near Hoxne, then called Heglisdene, or Eglesdene (the Hill of Eagles), and having surrendered to the Danes, was barbarously executed on the 20th Nov. 870.

After the conquest, the Castle, according to Holingshed, was held by William 1st, and Rufus, in their own possession, but in 1103, the third year of Henry I. Roger Bigod having attached himself to the king's fortunes received from him, together with other demesnes, the grant of Framlingham.

* Camden

A.D. 1120, William Bigod, Roger Bigod's eldest son, was drowned with Prince William, the king's only son; and Hugh Bigod his brother and heir, succeeded him. Having at the death of Henry supported the pretensions of Stephen, Hugh was made Earl of the East Angles, and afterwards taking the opposite side, he was besieged in his castle at Ipswich, and obliged to surrender it to Stephen.

In 1154, Henry II. resumed all Crown-lands, but immediately restored those of Hugh Bigod; nineteen years afterwards however, in 1173, Bigod espoused the cause of Prince Henry, the king's eldest son, and was joined by the Earl of Leicester at Framlingham Castle, which became the head quarters of the rebels. Leicester with his forces, chiefly Flemish, was totally defeated by Robert de Linc, the Chief Justice, and Earl Bohun, between Fornham and Bury St. Edmunds, and Bigod purchased a peace.

The next year 1174, Henry II. returning from abroad, attacked several places, defeated the Scots, and then concentrating his forces against Bigod, took and destroyed his castles at Ipswich, and Walton. He then marched against those at Framlingham and Bungay, which Bigod surrendered, preventing Bungay Castle, however, from being destroyed, by a payment of one thousand marks.

It was undoubtedly at this time that the demolition of the old Saxon Castle at Framlingham took place, but as I know that there are some who believe that such was not the case, and think they can even now behold walls built by the Saxons, or perhaps even by the Romans, I will briefly give my reasons for stating positively as I do that such is not the fact.

In the first place we have written testimony—for after Henry had besieged and taken the castle from Hugh Bigod, we find the following return made by the Sheriff of Norfolk and Suffolk to the Exchequer, 1175 (21st Henry II.)—“and towards the payment of Alnodi the engineer, and of the carpenters and masons he brought with him *to throw*

*down the Castle of Framlingham, (paid) £14. 15s. 11d. by writ of Richard de Lucy, and also for filling up the foss of the same castle, 36s. 1d. by writ of the same Richard"—*and the following year are further charges to the amount of £7. 10s. 6d., under the same writ, and for the same purpose. These amounts are small, but they show that the destruction of the castle was going on for two years at the least, and it must be remembered that wages at the time were but a penny a day, whilst it is not at all clear that these two sums include the whole of the expenditure on the demolition. Moreover, the plunder from the materials pulled down, would alone repay a large body of men. Camden expressly states that it was demolished, and Grose affirms that it was rebuilt during the latter end of the 12th century.

Taking however, the documentary evidence simply for what it is worth, we have a surer and more trust-worthy guide in the character of the work itself. It is well known that the study of the special peculiarities of the early architecture of England has been of late years carried to such nicety, that from internal evidence alone, the date of any building or portion of a building, can be ascertained to almost a certainty. Now there cannot be found at Framlingham Castle, after the most careful examination, any one feature indicative of work of a period earlier than the Norman epoch. We look in vain for the long and short-work of the Saxons, or the peculiar triangular headed window and door openings of their time. Not a single ornament such as the quaint balluster, or the rude flat impost mouldings, so characteristic of Saxon architecture, can be found, nor even the very thin bricks, or rather flat tiles (frequently not more than $1\frac{1}{2}$ inches thick) so constantly to be met with in early work. In short, it is impossible to find a single feature of any style of building which is known to have prevailed in England, prior to the Norman conquest. But on the other hand, a Norman capital late in the style, flat Norman buttresses, with Norman beaded angles, and

Norman arches, similarly treated, still remain *in situ*. The supposition, therefore, that the castle is older than the 12th century, can only be attributed to the peculiar disposition there always is, to ascribe a much earlier date to an edifice than there is the slightest warrant for.

That the present castle was built almost immediately after the demolition of the previous one, and during the reign of Richard Ist, there is good reason to believe, for in 1215, king John appeared in arms against Roger Bigod, and the new castle, probably not being then sufficiently completed to stand a siege, and the forces of the Barons, consequently not being concentrated at the place (which we know to be a fact), was delivered up to the king, without any resistance whatever; but on the 21st of March of the following year, it was restored to Bigod, as appears by an entry in the Close Rolls of the 17th of king John, dated from Colchester, and addressed to the Sheriff of Norfolk and Suffolk.

“In the possession of the Bigods it continued until the 25th of Edward I, when, that family being extinct, it reverted to the crown, and was by the king given to his second son Thomas de Brotherton, Earl of Norfolk, and Marshal of England, who repaired it, as appeared by his arms set up in divers parts of the building. On his decease it came to his two daughters, Margaret and Alice; the latter married Edward de Montacute, who, upon the division of the estate, had in his part the Castle and its demesnes. He left it to his daughter, who married the Earl of Suffolk, from whence it came to the Mowbrays, Dukes of Norfolk, who sometime resided here. From the Mowbrays it descended to the Howards.”*

In 1485, a sum of money due to Richard III. for a wardship, was ordered by him to be expended by John Howard the 1st Duke, in the repairs of the castle, but as both the Duke and King were slain at Bosworth in the same year, the repairs were never carried out, and we are brought to the reign of Henry VII. during which Thomas, son of John Howard, commenced those alterations which are indicated by the moulded red brick chimnies, third pointed or Perpendicular windows, corbels at various places, the stone gateway, &c., &c. Here, indeed, he lived in great splendour,

* Grose.

and having modernised the castle to the requirements of his own time, kept open house after his retirement from public life at the age of 80.

A copy of the will of this duke, dated 31st of May, 1520, is given in Green's *History of Framlingham*, and a perusal of it will afford a very good idea of the luxurious manner in which the castle was furnished. Amongst other bequests is one of "our hanging of the story of Hercules, made for our great chamber at Framlingham," to his eldest son. No doubt a piece of tapestry or water work.

Thomas, the son of the above, commenced the desertion of the castle as a residence, and built a palace at Kenninghall; the former building, however, remained for some time in a habitable state, for after the resumption by the crown, on the attainder of this duke, at the end of Henry the VIIIth's reign, we find that Mary, who had been presented with the castle and manor by Edward VI. in the last year of his reign, retired here, and made it the rallying point for her followers previous to asserting her right to the crown, and tradition still points to an apartment at the N. E. angle which is said to have been her private chamber.

Mary instantly restored to this duke his honors and his estate, and he died in the second year of her reign at Kenninghall, and was buried in Framlingham Church.

The 4th duke held it for 18 years, when at his execution for treason, it passed successively into the hands of Elizabeth and James I. the latter of whom, in the first year of his reign (1603), restored it to Thomas Lord Howard, the last duke's second son, who held it till his death in 1626, and nine years afterwards Theophilles Howard, Earl of Suffolk, the then possessor, sold it to Sir Robert Hitcham, who bequeathed it for charitable purposes, directing that all the castle except the stone buildings, should be pulled down.

I will now endeavour with the help of the accompanying plan to give some idea of what the castle consisted when rebuilt at the end of the 12th century, and likewise what

GROUND PLAN OF FRAMLINGHAM CASTLE AND OUTWORKS



were the extensive alterations and additions made to it at the end of the 15th century, by the second duke.

Fortunately, an historian of great authority, who lived in the 12th century, Alexander Necham, gives a very minute account of the plan and arrangement of castles and large houses in his time, and from the information to be gleaned from him, and from the researches of the late Dawson Turner, together with the positive data remaining to us, a good general idea of the position and character of the original buildings may be obtained.

Proceeding through the south or principal entrance across the (then) drawbridge, and under the gateway, which was formerly defended by a portcullis (near which was the warder's lodge), a spacious courtyard is entered, in which there was, and still is, a deep well of excellent water. Over this was formerly a lead roof supported by columns, and still existing in 1651.* Passing along the east side, abutting against the oblong tower was the chapel, between which and the next tower came the great hall. At the back of this, and on the same level, was the cellar, above which was a chamber communicating with the hall by a stone or wooden staircase, in the interior of the latter. In this chamber was a private postern door, still visible. After these buildings followed the larder, sewery, stables, &c., all probably of wood. The floors were of wood, as seen by the joist holes still extant, and the roofs were of open timber framing.

On the opposite side was the kitchen (a portion of the wall of which is still standing), and another large room, probably originally used by the numerous retainers, but subsequently as a dining hall. This stood on precisely the same spot as the present modern hall occupies, and a few years since the foundations of it were traced, and two semicircular buttresses, very characteristic of Norman work, were discovered on the east front (*see* Plan). The entrance appears

* Leverland's MS. and Dr. Samson.--This covering was probably put up by the 2nd Duke.

to have been at the end, and the room was lighted by one window at the west, having, most likely, other windows or dormers in the roof towards the castle yard.

As refinement progressed, the rooms became multiplied, and these two blocks of buildings were united by a series of chambers, with cloisters under them, as shewn on the plan.

By a valuable manuscript document of the date of *circa* 1730, written by Mr. Robert Hawes, an attorney at Framlingham (for a perusal of which I am indebted to Mr. Green), I find that the dining hall, and the great or common kitchen, with the chambers and low rooms to them belonging, were standing at that time, whilst "the chapple, great hall, buttry, pantry, skollery, inner kitchen, privy kitchen, pastry, porter's lodge, and the chambers with them," together with "the wine cellar, brew-house, and mill-house," had been pulled down. We thus obtain a very full catalogue of what the apartments were, and their several uses.

Returning to the exterior, I must not forget to mention the barbican tower, on the west side projecting towards the mere, which appears to have been very strongly constructed for defence. The date of this is coeval with the earliest part of the castle. The arches below the present roadway, the heads of which are alone visible, probably belonged to chambers which might have been used as dungeons. There is also remaining a staircase to the watch tower, and arched recessed seats for the warders. On this side, but evidently of a later construction (since bricks are used, and there is no juncture with the original walls), there is part of what was doubtless a boundary wall towards the moat and mere, and there are traces of rubble work at intervals, in various parts, all round, enclosing the fish ponds, and the rest of the castle area.

On the opposite or eastern side, are the remains of massive piers (evidently of a late date by the hammered dressed flint work in them.) that doubtless formerly carried a timber bridge, leading to the outer ballium, which seems at one period to have been planted, and turned into a pleasance.

As no traces of walls exist on this side, it is probable that it was only protected by its moat.

Besides its moat and drawbridge, the south entrance was further protected by a half-moon of stone, no vestige of which remains.

There is one more peculiarity well deserving attention, and that is the great number of tubular perforations, commonly inter-communicating, from six to twelve inches in diameter, running both horizontally and vertically throughout the whole of the outer walls. It would be exceedingly interesting to ascertain more about them, and for what purpose they could be intended.

I have only to add that the foregoing remarks are put forward merely as a short, and by no means exhaustive, historical and architectural sketch of Framlingham Castle. I know not where to refer the reader for a more detailed description of the architectural features of the castle than I have endeavoured to give, but he will find deeper and fuller historical accounts of it by going to the same sources from which I have myself drawn, viz., Necham, Leland's Itinerary, Camden, Dr. Samson, Leverland's MS., Grose, Loder, and Green. I ought to add that the plan of the castle which accompanies this paper, is made from actual measurements taken by myself, but that for the outworks, I have availed myself of the valuable and accurate map, published by Mr. Green, in his *History of Framlingham*.

R. MAKILWAINE PHIPSON, F.I.B.A.

MEETINGS OF THE INSTITUTE.

BURY ST. EDMUND'S, JULY, 1857.—*The Right Hon. and Rev. Lord Arthur Hervey, President, in the chair.*

The Institute met in the Lecture Hall of the Athenæum.

The Secretary read the following Report :—

“The Archæological Meetings have been well attended, and may be said to have been successful in interesting those who attended them. Two parts of the *Proceedings* have been printed during the year, and issued to the Members. The Committee attach great importance to this branch of their operations.

“The Committee cannot but advert, in terms of deep sorrow, to the sad loss which archæology and literature have sustained in the premature and most unexpected death of that eminent scholar Mr. Kemble. They were daily expecting to hear from him to fix a day for visiting Bury, and selecting from the Museum specimens of Anglo-Saxon antiquity for the Exhibition at Manchester. He had expressed the warmest feelings of attachment to Bury, and his wish to be an Honorary Member of our Institute, a wish which the Committee would have been proud to meet. But the next thing they heard of him was that he was no more.

“Very large and important additions have been made to the Museum during the past year; and the Geological section has been arranged upon an entirely new plan. Fossils and specimens, to the amount of £30—which sum was raised by private subscription—were purchased at the sale of the late Rev. Thomas Image's effects, and are now, with the specimens previously in the Museum, so arranged as to exhibit at a glance an epitome of the series of fossiliferous rocks, in a descending order, beginning with the present surface of the globe, and passing downwards through the tertiary, secondary, and primary deposits to the igneous rocks, which are also very fully represented.

“The various subdivisions of the different formations, with the characteristic fossils of each, are carefully marked and exhibited, and the student of Geology is enabled to pursue his studies in the Museum itself, so as to acquaint himself with the nature and productions of strata which are diffused over the whole island. It is not, of course, pretended that this department is yet perfect, and fossils from many of the formations, especially the New and Old Red Sandstone, will be very acceptable. Specimens of fossils from the coal of South Wales, and from the lias of Yorkshire, have been promised, and will prove, it is expected, valuable additions to the collection.

“In connection with the Geological department should be mentioned the series of important meetings held in the Museum for conversations on geological subjects, conducted by the Rev. J. B. P. Dennis. These meetings have been attended by most of the Members interested in scientific pursuits; and probably no better means could have been devised for turning the Museum to its real use, namely, for making it an important instrument in promoting scientific education.

"To turn to other departments of the Museum, a number of additions have been made by the Rev. J. B. P. Dennis to his collection of birds, and that part of it which is devoted to British Hawks promises soon to be one of the finest in the kingdom. An extensive and beautifully preserved collection of British Plants, which will be of the utmost value to all botanical students, has kindly been placed in the Museum by Mr. Skepper, and is accessible to Members and others, on application to the Honorary Curator.

"Some progress has also been made in classifying the Archæological Section, by separating the foreign specimens from those belonging to our own country; and distributing the home antiquities into the Early-British, Romano-British, Anglo-Saxon, and Mediæval periods.

"Additions have also been made to the Library of the Institute."

TREASURER'S ACCOUNT, 1856-7.

Dr.				Cr.			
	£	s.	d.		£	s.	d.
Subscriptions, 1856	28	15	0	Balance paid	9	13	3
„ from Athenæum Members	25	10	0	Printing "Proceedings," vol.			
„ 1855	8	0	0	II, No. 5.	15	3	6
„ 1854	1	0	0	„ Rules, Notices, &c.	4	18	0
„ 1853	1	0	0	Engravings.....	1	19	11
„ 1851-2	0	15	0	Books for Library, Stationary &c.	11	1	5
Balance due to Treasurer	14	18	8	Expenses of Meetings	11	16	10
				„ Museum	10	6	5
				Postage, Parcels, &c.....	5	1	10
				Payment to Athenæum.....	9	17	6
	£79	18	8		£79	18	8

The Report was adopted, and ordered to be printed with the minutes of the meeting, in the Institute's Proceedings.

The following presents were announced as having been received since the February meeting.

From H. J. OAKES, Esq., of Nowton Court, Bury St. Edmund's:—Three English head pieces and soldier's canteen, temp. Charles I.; an old flag-staff head (iron), found on the Haberdon, Bury; a pair of antique Turkish stirrups; a South American Indian fish spear.

From J. B. EDWARDS, Esq., of Bury St. Edmund's:—Three flint and bronze celts; an earthen plate with the arms of Southwold, and the letters B above G. S. and the date 1676; a hatchet from Southwold cliff, and shot imbedded in the cliff probably during the famous battle of Solebay; a key from Dunwich; with other objects.

From F. G. PROBART, Esq., M.D., Bury St. Edmund's:—An ancient Burmese MS.

From J. W. BROMLEY, Esq.:—Upwards of seventy volumes of old Authors, in folio, &c.

From MR. HAYWARD:—A collection of Australian minerals, including specimens of gold, antimony, and copper ore; and a fine specimen of the *Ornithorynchus paradoxus*.

From MR. WARLAND, through MR. ARTHUR LEASE:—Specimens of the fishes popularly known as shovel-nosed shark, parrot fish, saw fish, and stingaree; a collection of Indian shells, and Indian fan of the barktree; an ostrich egg, model of a messalah or Madras surf-boat, and a catamaran for crossing the Madras surf.

From MR. ADAMS:—A collection of Stonesfield slate and chalk fossils.

Some curious tracery in wood, of the 13th century, from the Fleeco Inn, at the corner of College Street, Bury; and some of the 15th century, from the lately demolished kitchen of the Guildhall

A paper on the tracery discovered at the Fleece Inn, by Mr. Johnson, architect, was read by Mr. G. Scott; and another by Professor Corrie, on some items in the Churchwardens' books of Boxford, relating to the performances of Plays and Church Ales in the 15th century, was read by the Secretary.

Thanks having been voted to the authors of papers and the donors and exhibitors of antiquities, &c., the company proceeded to Rushbrooke Hall, the seat of Major Rushbrooke, who most courteously invited them to partake of refreshments, and, after some notes of the history of the Hall had been read by the Secretary, conducted them over the house, pointing out and explaining the old portraits, the many tapestried rooms, the crimson old bedsteads, with antique hangings; and the numerous other relics of olden time which are here preserved with so much care. Crossing the pleasure grounds, the archæologists visited the church, which has many attractions in the interesting memorials of the Jermyn and Davers families here assembled, and in the large quantity of carved work, from the hands of the late Colonel Rushbrooke, M.P., by whom the church was fitted up in the collegiate style. Returning to the Hall, the Rev. H. Creed, who acted as President, in the absence from domestic causes of the noble President of the Institute, expressed the warm thanks of the company to their hospitable and friendly host.

The party then proceeded to Rougham and Barton Churches, where Mr. Tymms pointed out to them the features of most interest in these two fine churches, and the day's excursion did not close until quite the evening.

HADLEIGH, OCTOBER 9TH, 1857.—*The Right Hon. and Rev. Lord Arthur Hervey, President, in the chair.*

The company met in the Town Hall, around the walls of which were arranged a large collection of rubbings of brasses, chiefly from churches in the county, mounted by Mr. Growse, junr., of Bildeston; and some rare etchings by Rembrandt, pictures by Rubens, and other old masters, contributed by Mr. Robinson. On the table were arranged a number of early Charters, Registers, and MSS. connected with the history of this ancient town, curious as to their contents, as well as fine examples of calligraphy and illumination. The small illuminated charter of a market and fair granted by Henry VI. was much admired for its rarity and beauty. There were also a number of Roman and other antiquities, from the Ipswich Museum and the collection of Miss Kersey: some curious Egyptian relics exhibited by the Very Rev. H. B. Knox; and a bag of silver coins, nearly 1,000 in number, of Queen Elizabeth, James the First, Charles the First, and the Commonwealth, found in 1856, at Overbury Hall, Langham, obligingly sent by Mr. Strutt. Connected with the same place were some curious pieces of iron-work, carvings, and old keys, contributed by Mr. Spooner, who also exhibited an old jewel-box of the 15th century. Mr. Robinson also sent a rock crystal scent-bottle, gold mounted, and a gold

chatelaine, of rich design, with costly appendages of lapis lazuli, &c., together with some early books, coins, &c. Mr. Fitch sent a number of impressions of ancient seals attached to charters connected with the district, autographs, and MSS. including an autograph of John de la Pole, Duke of Suffolk, married to Elizabeth Plantagenet, sister to King Edward IV (deed dated 1491); a Licence for Mortmain for Lands in Cringleford, Norfolk, in A.D. 1333, for the Hospital of St. Giles, in Norwich; and Great Seals of Kings Edward III. and Henry VI.

The chair having been taken by the noble President, his Lordship briefly addressed the company on the pleasures and advantages of a study of antiquities, expressing a hope that the present meeting might stimulate a spirit of enquiry in the district, the fruits of which might be reaped at a future gathering of the Institute. The Rev. Hugh Pigot, Curate of Hadleigh, then read a paper on the history of the town, at the close of which the archæologists proceeded to the Guildhall, a fine open-roofed chamber of the 15th century; thence to the Rectory gate-house, a good example of the red brick-work of the 15th century; after which the church, a noble edifice, exhibiting examples of Early English, Decorated, and Perpendicular styles, was visited. Here Mr. Pigot read another paper, on the history of the church. From thence the party went to the house of Mr. Robinson, sen., in the High-street, formerly the abode of the Mayors of Hadleigh, where is a fine timbered ceiling to one of the rooms, and much curious parqueting. Of this style of decoration there are many examples in the town, some of a date as early as the reign of Henry VIII. the most remarkable of which were pointed out by Mr. Pigot as he conducted the visitors through the streets to the Place Farm, where is another old brick gate-house; and to the old memorial stone of the martyrdom of Rowland Taylor, the glory and pride of the place, on Aldham Common.

The peregrinations of the company were brought to a close at the White Lion Inn, one of the ancient hostels of the town, where is a gallery on which the "Mysteries" were formerly enacted for the entertainment and instruction of the weavers' leisure hours. Here the company sat down to a liberal repast, presided over by the Rev. Lord Arthur Hervey, who thanked the people of Hadleigh for the kind and cordial manner in which they had received the Institute, and had, through Mr. Pigot and the Local Committee, done so much towards the gratification of its members, and the promotion of the objects for which it had been formed. In the course of the evening, Mr. Pigot read a third paper on the "Worthies of Hadleigh." A request having been made that Mr. Pigot should give the public an opportunity of participating in the pleasure which the company had been privileged to enjoy, that gentleman was requested to allow his various papers to be printed in the Journal of the Institute.

BURY ST. EDMUND'S, JANUARY 7TH, 1858.—*The Right Hon. and Rev. Lord Arthur Hervev, President, in the chair.*

The following presentations were announced:—

From the REV. ALFRED LENNOX PEEL:—Bronze ornaments, consisting of an anklet, bracelets, brooch, &c., with glass beads, belonging to the late period of the Roman occupation, found at Great Chesterford, on the 27th of April, 1857, in a grave containing two skeletons buried in a sitting posture, the large ring enclosing the ankle-bone of one of them at the time of their discovery.

From ARTHUR BIDDELL, Esq., of Playford:—A Roman urn found at Playford, accompanied by the following account of its discovery, in a letter addressed to the President, and dated October 15th 1857.

"In the excavations for the railway by the road in this parish, a great many fragments of large urns and pottery were discovered and carried to the embankment and deep buried before either my son or myself heard of them. We afterwards watched for similar fragments and bones, of which we could only identify the remains of a very large deer. In what had been a deep fosse a solitary urn was found, which I take the liberty of sending directed to your Lordship. I don't think this had been disturbed. Bones were found near it, but so much decayed as to prevent their being identified as human. From an examination of the urn, I think it had originally contained something moist, probably a heart.

"If your lordship be interested in the obscure antiquities near Playford, there are a vast number of burial mounds, on which no history that I know of gives any information; they offer a wide field for conjecture; they must have been the effect of important events.

"The Seven Hills" at Nacton, are frequently mentioned in topographical works, and are the most southern of a *great many* that extend northward to Playford. I know no place of a similar extent, where so many of these barrows have been. Many have been levelled, but many are visible; all I believe have been opened more or less: one on my son's heath had been partially opened, but when men searching for stones dug deep about thirty years ago (when Mr. Barry had the farm), a great many large handsome urns were discovered, in which were half burnt bones. They were very tender, and if the workmen had endeavoured to get them out whole, very few (of I think fifteen or sixteen) could have been preserved. The two best were sent to Ickworth, by Mr. Barry."

From the Hon. ROBERT C. WINTHROP, President of the Massachusetts Historical Society, United States, Honorary Member:—

1. Annals of the Observatory of Harvard College, 3 parts.
2. United States Japan Expedition, 3 vols.
3. Explorations for a Pacific Railroad, 2nd and 3rd vols.
4. Owen's Geological Survey, 1 vol. and Maps.
5. United States Commercial Relations, 1st vol.
6. Medical Statistics, United States Army, 1 vol.
7. United States Coast Survey, 1855, 1 vol.
8. Smithsonian Reports, 1855 and 1856.
9. Report on the Finances, 1855-6.
10. Executive Message and Documents, 1856-7, 3 parts.
11. Agriculture of Massachusetts, 1856.
12. Industry of Massachusetts, 1855.
13. Census of Massachusetts, 1855.
14. Franklin Statue Memorial.
15. Pilgrims of Boston.
16. Quincey's History of Boston Athenæum.
17. Reports of Prison Discipline Society, 3 vols.
18. Transactions of American Antiquarian Society, 3rd vol.
19. Transactions of Massachusetts Society for Promotion of Agriculture, 1856.

20. First State Agricultural Exhibition.
21. By-Laws and Charter of Massachusetts Historical Society.
22. Proceedings of Massachusetts Historical Society.
23. Report of Annual Meetings of Massachusetts Historical Society.
24. Address at the Boston Musical Festival, by Mr. Winthrop.
25. Connecticut Association Festival.
26. Triennial Catalogue of Harvard University, 1857.
27. Map of Central America.
28. Report on the use of Camels for Military purposes.
29. Report on propagating the Gospel among the Indians.

From MR. PETER ROYAL, of Sydney:—A fine collection of Australian minerals, including gold, malachite, &c., collection of Australian shells; skins (for stuffing) of various Australian animals; two fine bomcrangs; two war clubs; two waddies; one very curious native battle axe, the head being made out of a flat piece of green stone, resembling flint; and some Australian native ornaments.

From MR. JAS. WAKELING:—Ancient keys, &c., from Little Thurlow.

From the HON. and REV. EDWARD PELLEW:—Chinese scriptures, on the leaves of an exotic endogenous plant.

From SIR THOMAS R. GAGE, Bart.:—Life of Cardinal Wolsey, by George Cavendish.

From the REV. J. B. P. DENNIS, F.G.S.:—Plate of whale-bone, as taken from the jaws of a whale caught at Yarmouth, in January, 1857.

Through the PRESIDENT:—Fossil elephant's tooth, from the drift, at Ballingdon-hill, Sudbury.

From A. COLLETT, Esq.:—Collection of very fine upper green sand fossils.

From the REV. J. W. RAWLINSON:—Collection of fossils, including a very fine dorsal spine of a fish.

From the HON. and REV. A. PHIPPS:—Collection of lias fossils, from near Whitby.

From LORD HERVEY:—Collection of Silurian fossils, containing some very fine trilobites, from Frenon Falls, New York.

From the REV. CHARLES ROE, of Sicklesmere:—Rhinceros tooth from the drift, at Sicklesmere, near Bury St. Edmund's; collection of coralline crag fossils; flint arrow heads, from Icklingham, &c.

The President in announcing the donations, called special attention to the very handsome set of books from Mr. Winthrop, and added that these repeated tokens of the interest taken in their Institute by so distinguished an American citizen was, he was sure, most gratifying to the members in general, and to himself in particular; and that their vote of thanks to the donor would not be a cold formality, but an expression of the most cordial feeling on their part.

This sentiment was warmly responded to.

Mr. Tymms, Honorary Secretary, communicated a transcript of a letter, dated Philadelphia, April 25th, 1743, from the Rev. Henry Neale, to Sir John James, Bart., formerly of Bury St. Edmund's, giving an interesting picture of the state of society in that State more than a century since.

G. A. Carthew, Esq., contributed a paper on Mendham Hall.

A letter was read by the Rev. Charles Roe, containing Professor Owen's account of the fossil tooth, from the drift at Sicklesmere, which Mr. Roe has presented to the Museum. The writer says:—"The Professor pronounced it to be the third molar of one of the nine extinct species of the rhinoceros. . . . bits of a species of larch, growing as far north as seventy degrees of north latitude, have often been found in those cavities in its teeth which you may observe in your specimen."

HARLESTON, AUGUST, 1858.—*The Right Hon. and Rev. Lord Arthur Hervey, in the chair.*

On this occasion the Members of the Institute were joined by those of the Norfolk and Norwich Archæological Society.

The company having assembled at Harleston, proceeded direct to Redenhall Church, in the county of Norfolk; and thence to Flixton Hall, the seat of Sir Shafto Adair, Bart., where the visitors were received in the kindest manner by Sir Shafto and Lady Adair; the mansion being entirely thrown open for inspection. A series of old and modern drawings of the Hall were arranged on a table in the entrance-hall, with a sketch of a singular Saxon interment built of flint, found in the old parish church. A variety of elegant and rare objects of antiquarian interest were displayed on the tables of the drawing room.

From the Hall, the company went to Flixton Church, which has been entirely re-built, through the munificence of Sir Shafto Adair, and under the direction of Mr. Salvin, the architect, in strict accordance with the design of the old church; one of the few ecclesiastical fabrics assigned to an earlier period than the conquest. It was stated that when Mr. Salvin examined the upper part of the old tower he found the marks of what is architecturally called a double saddle-back, which led him to conclude that the real termination was a squat pointed roof similar to that of Sompting Church, Sussex. He, therefore, rebuilt the Flixton roof in accordance with the indication he had discovered. All the other portions of the tower were copied with fidelity, even to the just admeasurement of the spaces between the "long and short work" at the angles.

"Old Minster," in the parish of South Elmham St. George, was the next point of interest. Here Mr. Tymms, the Honorary Secretary, read a paper by G. B. Woodward, Esq., F.S.A., on this curious and too little known ruin.

At Fressingfield church, the next object visited, the Rev J. Bedingfield read a description of the fabric.*

From Fressingfield the company passed onwards to Wingfield church, where the edifice and the fine series of monuments to the Wingfields and De la poles were described by the Rev. C. R. Manning, Honorary Secretary to the Norfolk Archæological Society.†

The party then proceeded to Wingfield Castle, where the Secretary read the Annual Report:—

"The Archæological Institute continues its career with success. Its meetings in the year have been full of interest. On the occasion of the visit to Rushbrooke Hall, the members were kindly received and entertained by Major Rushbrooke. At Hadleigh the reception by the gentlemen of the town was most warm; and through the exertions of a Local Committee, presided over by the Very Rev. H. B. Knox, an extensive exhibition of local antiquities was gathered together, and the Members were conducted over the town by the Rev. Hugh Pigot, who acted as a most intelligent guide to many singular examples of domestic architecture still remaining.

* This paper, with another by the Rev. J. J. Simpson, which the want of time prevented being read, will be found printed in this volume.

† This paper is printed in the present volume.

"The Committee regret that it has been found impossible to issue any further part of the Society's Proceedings to its Members, but this has arisen from the time necessary to prepare the illustrations to the valuable contribution to the genealogical history of the county, in the noble President's "Memoir of the Family of Hervey." The Members will have no reason to regret the delay which has occurred when they see the concluding part of the second volume of the Society's Proceedings, which will be issued without any delay.

"Another feature is deserving notice and of being prominently put forth. It has been determined to issue, at frequent though not regular intervals, a sheet of *Notes and Queries*, about matters in every branch of the Institute's inquiries. This it is hoped will be a means of intercommunication among the Members, and of discovering and rescuing many an important fact.

"During the ensuing summer a joint meeting of the Archæological Societies of Norfolk and Suffolk will be held in a border town. All who remember the great and interesting meeting on the previous occasion of the two Societies coming together, will anticipate much gratification and much good to Archæology from this friendly reunion.

"Considerable additions have this year been made, by presentation and purchase, to the Archæological, Geological, and Natural History departments of the Museum, and its Library has been enriched by many valuable Books.

"The want of a permanent fund for purposes of Natural History having long been felt, a subscription has lately been opened for this purpose, and it is hoped that a considerable sum will be contributed. A catalogue of the Books in the Museum Library has been prepared."

TREASURER'S ACCOUNT, 1857-8.

DR.				CR.			
	£	s.	d.		£	s.	d.
Subscriptions, 1857	21	0	0	Balance paid	14	18	8
„ from Athenæum Members	24	5	0	Printing Proceedings, vol. II.			
„ 1856	3	5	0	No. 6, and wrapper	16	8	6
„ 1855	1	15	0	Printing Notices, Rules, &c...	4	17	9
„ 1854	0	15	0	Engravings	4	12	6
„ 1852-3	0	15	0	Books for Library, Stationary, &c.	8	0	0
Balance due to Treasurer....	17	9	8	Expenses of Meetings	6	0	5
				„ Museum	3	12	7
				Postage, Parcels, &c.....	3	18	0
				Payment to Athenæum.....	6	16	3
	£69	4	8		£69	4	8

SAMUEL TYMMS, *Treasurer*.

The party afterwards inspected the remains of this "castellated house"; and the Rev. J. Bulwer having read some notes on its history, the meeting broke up.

BURY ST. EDMUND'S, JANUARY 26TH, 1859.—*The Right Hon. and Rev. Lord Arthur Hervey, President in the chair.*

The Institute met in the Lecture Hall of the Athenæum.

The following presentations were announced as having, among others, been made since the previous meeting :—

From the HON. ROBERT C. WINTHROP, President of the Massachusetts Historical Society, United States, Honorary Member :—A further collection of American Books.

From the REV. H. W. JERMYN, Archdeacon of St. Kitts, through the President :—Heraldic Insignia of Suffolk Families, arranged in alphabetical order, with the coats of arms emblazoned in colours; 20 vols.

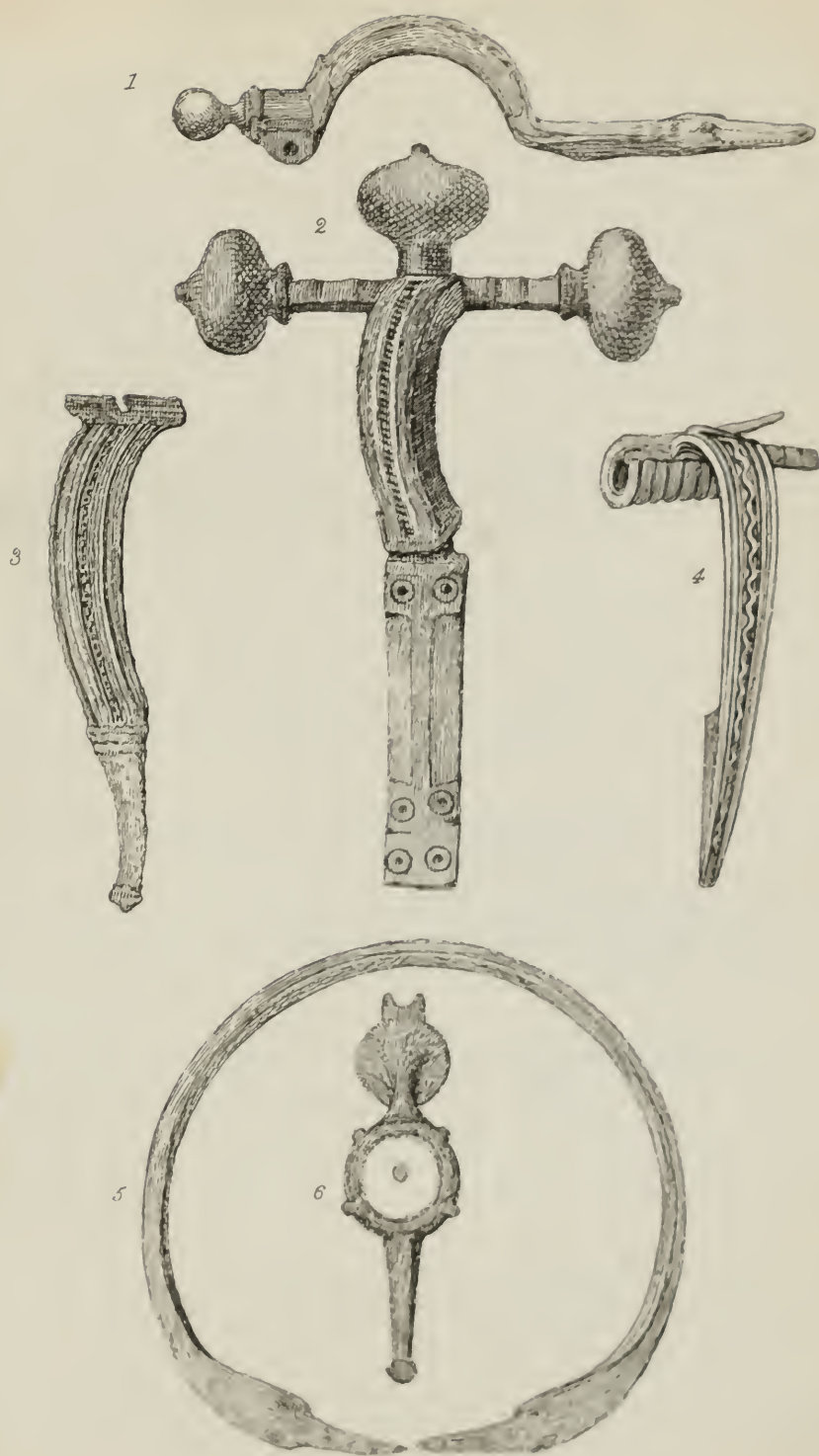
E. LITCHFIELD, Esq., exhibited a large number of gold, silver, and copper coins, including a very rare gold coin of the Emperor Posthumus, the effigy being surmounted with a helmet, decorated with the *biga*; a gold daric, brought by Mr. Layard from Assyria, &c.; a copper medal, originally gilded, representing Mucius Scaevola, with the legend "Constantior:" an extremely rare British gold coin with TASCIRICON; a very fine dagger of the 17th century, found in the walls of the rooms in the Black Bear Inn, at Cambridge, in which, tradition says, Oliver Cromwell and his council used to hold their meetings; bronze swords, of British or Roman manufacture; a large number of leaden pilgrim's signs, found in the Thames, in the construction of a dock, in such quantities as to lead to the supposition that a vessel laden with these trinkets for the Crusaders had been wrecked on the spot; a piece of concrete, found in excavations in Billingsgate-market, in which were embedded several coins of Vespasian, and other Roman Emperors; a very beautiful collection of rings, some being of Saxon workmanship, others with antique gems, from the Pontiatowski collection; an old pistol, temp. Charles I.; warder's keys, temp. Elizabeth; a cup, ornamented with Limoges enamel, subject—Melchisedec and Abram with the spoils of the four kings, remarkable for the beauty and skill of its design; with fibulæ, swords, celts, and spear-heads, in great variety.

The REV. S. BANKS, of Cottenham, exhibited some bronze swords, and equipoises of Roman steelyards, one of them having a remarkable fine head of the Emperor Hadrian.

MR. JOSEPH WARREN, exhibited some Roman and Saxon coins, spear-heads of British workmanship, and several rare fibulæ. Some of these, in a most beautiful state of preservation, are represented in the annexed plate, which has been kindly engraved by that gentleman for the use of the Institute.

Fig 1. A fibula of the Saxon period, found in Ixworth, the lower end finished to represent the head of a Pike.

Figs 2 and 3. Fibula of the Roman period, found at Icklingham, by men digging for gravel.



SUFFOLK ANTIQUITIES,
IN THE POSSESSION OF M^r WARREN, IXWORTH

Drawn & Etched by H. NICHAM

Fig 4. A Roman fibula, found in a sand pit in Icklingham; the engraving hardly does justice to the beautiful workmanship.

Figs 5 and 6. Fibula and Bracelet, found at Pakenham, adjoining Ixworth. With the bracelet was found two spear-heads of iron, and some Roman pottery. The middle of the fibula No. 6 is filled with white enamel, around which has been a small circle of silver. It was found by a boy employed in picking grass.

MR. H. BARKER, exhibited a fine copy of the Sancroft silver medal, bearing on the obverse the head of Archbishop Sancroft, and on the reverse the seven Bishops; and a large brass handbasin, carried off at the sacking of Delhi by Mr. G. Garwood.

Some very curious bricks of the time of Edward VI., moulded with bas-reliefs of different designs, some representing passages in the story of Susannah and the Elders, and discovered near Wolsey's-gate, at Ipswich, were exhibited by MR. BARNES, of that town.

Among the books exhibited were an Aristotle, with notes in the handwriting of Porson, and a Sarum Manual, belonging to Mr. GEORGE FENTON; and Records of the families of Jermyn, Dewes, Hervey, Davers, Gage, Spring, exhibited by the PRESIDENT.

The Rev. REV. HUGH PIGOT, M.A., of Hadleigh, read portions of an interesting paper on the Superstitions of Suffolk.

BOXTED, JUNE 29TH, 1859.—*The Right Hon. and Rev. Lord Arthur Hervey, President, in the chair.*

The company met at Coldham Hall, in Stanningfield, the residence of R. Gough, Esq., and the property of Sir Thomas Rokewood Gage, Bart., and proceeded thence to Stanningfield Church,* Hartest Church, and Boxted Hall.

At Boxted Hall, the seat of J. G. Weller Poley, Esq., the party, to the number of between forty and fifty, were most hospitably invited on their arrival to partake of luncheon.

In the Hall, the walls of which were hung with fine old family portraits, a numerous collection of objects of interest were arranged for inspection, including a variety of early documents connected with the hall, and family of Poley.

A fine copy of the *Nuremberg Chronicle*; a Prayer Book of the time of Edward the Sixth; some very fine English gold coins found in the immediate locality; a curious friar's begging box; a number of rubbings from Suffolk brasses, taken by a lady of the house; a marble basin dragged up off Dunwich; a superbly carved sideboard of the time of James I.; some exquisite china; and a quantity of articles of vertu, &c., were contributed by MR. POLEY, MISS HALLIFAX, MR. ALMACK, &c.

* The papers on Coldham Hall and Stanningfield Church, are printed in the present volume.

The noble President having taken the chair, moved a vote of thanks to the Hon. R. Winthrop, President of the Massachusetts Historical Society, for a third munificent donation of works bearing on the history and science of the United States. The President also acknowledged the kindly feeling of the sister Society of Norfolk towards the Institute, as shewn in the honor they had conferred upon himself in making him a Vice-President of their Society; and then proposed at [this, the first occasion that had offered itself, to pay the same compliment to Sir J. P. Boileau, Bart., President of the Norfolk Society, by placing his name in the list of the Vice-Presidents of this Institute. Both propositions were most cordially responded to; and the Right Hon. Lord Henniker, M.P., Lord Jermyn, M.P., Lord Alfred Hervey, M.P., and Major Parker, M.P., &c., were also requested to accept the office of Vice-Presidents.

The Annual Report was presented:—

“The Committee have again to make a satisfactory report. The number of Subscribers continues to increase, the meetings have been well attended, and much new light has been thrown on the history and archæology of the county. At the meeting in Autumn last, the Institute was honoured by the junction of the Norfolk Archæological Society; and the Members and friends of the two bodies were most kindly received at Flixton Hall, in this county, by Sir Robert Shafto Adair, Bart., to whom their best thanks are due for the facilities afforded by that gentleman for inspecting the treasures of his own house, and the curious remains on his estates at South Elmham and Wingfield. Their thanks are also due to the Clergy of the churches visited; and the Committee flatter themselves that these visits are alike productive of good in promoting a more sound knowledge of church architecture, and in bringing into more friendly communication gentlemen of kindred tastes and pursuits.

“The Committee, with a view to bring the intelligence and research of all its Members to bear more effectually on the obscure and disputed points of historical inquiry, have commenced the publication of a series of Notes and Queries on matters connected with the ancient district of East Anglia. In this they have been aided by the countenance of the Antiquarian Societies of the district, and by the contributions of some of the most learned and pains-taking of their Members. Three numbers of the East Anglian have been issued, and delivered to the members free of cost, and in recommending this particular effort of the Society to the more especial consideration of the Members and friends, they feel that they are strictly and advantageously promoting the objects for which the Institute was founded.

“One part of the Society’s “Proceedings”—larger and more highly illustrated than usual—has been issued during the year; and the Committee cannot refer to it without expressing their obligations to their noble President for having devoted so much research to this important, and to every member of the Institute most interesting contribution to the genealogy of Suffolk; and to the present Marquis of Bristol, and himself, for so liberally defraying the cost of the many curious and beautiful plates that illustrate that valuable paper. Another part of the “Proceedings”—the first part of the third volume—is in the press and will be issued without delay. It will embrace the interesting series of papers read by the Rev. Hugh Pigot, at the Society’s meeting at Hadleigh, during the previous year.

“But among the gratifying incidents of the past year, none stands more conspicuously forward for kind goodwill, liberality, and friendship, than the very handsome donation of useful American books, which has for the third time been received from our Transatlantic friend, the Hon. R. C. Winthrop, the illustrious President of the Massachusetts

Historical Society. Upwards of 60 volumes of general interest have been received on this occasion; and it is with pride and pleasure that the Committee comply with the request of Dr. Josiah Quincy, expressed on the fly-leaf of his Memoir of the President, John Quincy Adams, "to permit this volume a place in their Library."

"Presentations to the Museum of specimens of Natural History and Geology, and of Archæological and other objects, have this year been received from the family of the noble President, Rev. Charles Roe, Rev. J. B. P. Dennis, Hon. and Rev. Augustus Phipps, Mrs. Deck, Mr. J. Deck, Mr. R. Deck, Mr. Croft, Mr. Rogers, Mr. Bedells, jun., Beckford Bevan, Esq., Mr. De Carle, Mr. Standage, Mrs. Bailey, &c. The collection is slowly increasing, although the limited amount of funds is severely felt. The Natural History Fund collected last year is nearly exhausted, and contributions to it are much required.

TREASURER'S ACCOUNT, 1858-9.

DR.				CR.			
	£	s.	d.		£	s.	d.
Subscriptions 1858	23	0	0	Balance paid	17	9	8
„ from Athenæum Members	24	5	0	Printing Proceedings vol. II.			
„ 1857	10	10	0	No. 7, and wrapper	46	8	0
„ 1856	2	10	0	Printing Rules, Notices, &c.	2	15	6
„ 1854-5	1	0	0	Printing 300 copies of 12 plates			
Donation from the Earl Jer-				and engraving one plate, and			
myn and Lord Arthur Her-				printing 300 copies	19	17	0
vey, towards the cost of No.				East Anglian, Nos. 1 & 2, 300			
7 of Proceedings; in addi-	21	13	8	copies	4	10	0
tion to the presentation of				Books for Library, Stationery,			
the various plates.				&c.	3	4	8
Balance due to Treasurer	36	0	7	Expenses of Meetings	1	4	2
				„ of Museum (including			
				a charge of £5. 5s., for car-			
				riage of Mr. Winthrop's			
				donation of Books	8	6	
				Postage, Parcels, &c.	5	19	0
				Payment to Athenæum	9	5	0
	118	19	3		118	19	3

SAMUEL TYMMS, *Treasurer*.

The noble President then read a paper on the history of the hall, and of the ancient knightly family of Poley,* and Mr. Almaek explained the arms in the windows of the hall.

Thanks to Mr. and Mrs. Poley for their great kindness, having been most warmly accorded and expressed, the company walked through the grounds, in which are some magnificent elms, stated to be the finest in the county, to the church, where Mr. Almaek read some particulars of the persons whose deeds are recorded by a series of costly monuments. In consequence of the prolonged stay at Boxted Hall, the contemplated visit to the church of Glemsford was abandoned.

* This paper is printed in the present volume, p. 358.

FRAMLINGHAM, OCTOBER 7TH, 1859.—*The Right Hon. and Rev. Lord Arthur Hervey, President, in the chair.*

The Institute met in the Castle Hall.

A number of costly and truly beautiful objects were arranged for exhibition. The collection of rings, brooches, and other articles of jewellery, arranged in periods, exhibited by Mr. Whincopp, excited the greatest interest and admiration. Among these were a silver ear-ring, in the form of a serpent (emblem of eternity), found at Thetford; a beautiful gold torque, found at Colchester; a pair of silver bracelets bent to fit the wrists, being a mark of serfdom; a crystal ball, supposed to have been used in divination, found at Hasketon, near Woodbridge; and another of green glass, ornamented with stripes; all of the Druidical or ancient British period. There were also upwards of thirty gold and silver rings of the Anglo-Roman, Saxon, and Norman eras, episcopal, cabalistic, espousal, and mourning, all of much interest. One ring, with a female figure at an altar, cut in amethyst, set in silver of Anglo-Roman work, was found at Mildenhall. Nine rings were of silver, of various types, but the mode of fastening the hoop and the soldering was very similar in all, the ornamentation being chiefly beads and punched work. A bronze hatchet, or battle-axe, found in the Thames, with the edge of iron, of the Anglo-Saxon period, was a beautiful object for form and workmanship. Of the same period was also a fibula, with the head of a fox, and the tail of a fish, also found in the Thames. A silver brooch, found at Dunwich in 1858, was much noticed. It was inscribed on one side, "Ihesvs Nazarenus Rex Judeorum," and on the other, which is ornamented with escutcheons and flowers, "Ami Amet X deli pendet." This was of the medieval period; as was also a very beautiful half-crystal ball, set in gold, shewing within the crystal the story of our Saviour driving the money-changers from the temple. This appears to have been worn on the belt or girdle. There were also a gold ring, inscribed, "Honour et Joye;" and a mourning ring, inscribed, "Pax huic animæ." Two silver cabalistic rings of early English date, probably used by astrologers to deceive the ignorant. One had the sun on the hoop, with the moon, stars, and maze; the other, the moon, stars, dagger, &c. In the same collection was a beautiful key—the palace-key of the celebrated Countess of Suffolk, in the time of George the First.

A very fine Roman patera, found at Herringfleet, with the maker's name, "Q. Attinus," on the handle, was sent by H. M. Leathes, Esq., of Herringfleet; with an impression of a bronze seal, dug up in Somerleyton churchyard, when the church was being rebuilt.

Mr. Joseph Barker, shewed a number of objects of local interest, principally found in Framlingham, or its vicinity, some of them of the Anglo-Saxon period.

The Rev. Lord Arthur Hervey, having taken the chair, briefly addressed them on the historical interest of the place, and urged upon all present to take into their consideration the great work which was yet to be done in

elucidating the history of Suffolk; and to agree among themselves on whom the mantle of the late Gage Rokewode, who had done his part so admirably, should fall, that Suffolk may no longer labour under the stigma of being without its own county history.

His Lordship concluded by calling upon Mr. Phipson, the Society's Local Secretary for Ipswich, to read his paper on the Castle. At the close of this paper, which will be found in p. 386—393, Mr. Phipson conducted the company around the extensive ruins, both in the interior and exterior, pointing out every feature and detail of interest.

On the motion of Charles Austin, Esq., the thanks of the company were warmly accorded to the lecturer.

Quitting this magnificent remain, the archaeologists proceeded to the Church, where a paper was read by T. Shave Gowing, Esq.; and another paper by G. O. Edwards, Esq., of Framlingham, was read by Mr. S. Tymms, the Honorary Secretary, in the absence of the author.

The company now took horse, and proceeded to Dennington Church. Here they were met by the Rev. E. C. Alston, the Rector, who conducted the visitors over the church, and read a paper on its history and architectural features that had been prepared by Mr. S. Tymms. The magnificent parclose screens of the two chapels of our Lady and St. Margaret; the effigies in alabaster of Lord William Bardolph, one of the heroes of Agincourt, and Joan, his lady, erected about 1450, and a more beautiful specimen of the millitary and female costume of the 15th century cannot be found; the open benches, with their profusion of elegantly designed panelling on backs and ends; the priests' chamber over the vestry, and fine old chests, elicited much admiration.

At the close of the inspection the company were invited to the Rectory, where an elegant luncheon had been prepared by their hospitable host and hostess, of which upwards of fifty ladies and gentlemen partook.

The next point of rendezvous was at the remains of the Old Hall at Parham, the ancient seat of the Lords Willoughby of Parham, the successors here of the De Uffords, Earls of Suffolk. A portion of the old hall, of the date of the fifteenth century, the walls of which are washed by a wide and spacious moat, and the entrance gateway, an elegant and well preserved fabric of stone of the Tudor era, with much interesting heraldry, remain to gratify the visitor. A brief paper on the Hall and Church having been read by Mr. Tymms, the company proceeded to the church, where is a tolerably perfect rood-screen, with much of the original painting remaining; and a singular instance of the Poor Man's Box chained to the rails of the communion table.

This brought the programme of the day's proceedings to a close. Most of the company now separated to their homes; but a few ladies and gentlemen met together again at the Crown Inn, and dined with the noble President.

SOMERTON HALL, APRIL 27TH, 1860.—*The Right Hon. and Rev. Lord Arthur Hervey, President, in the chair.*

The company met at Brockley Church, where a paper was read by the Rev. H. Creed, and a conversation arose as to the object of the intermediate space (of narrow dimensions) between the nave and chancel, suggesting the idea that it had been originally intended to build the church on the cruciform plan. Another peculiarity observable is that the chancel is nearly as long as the nave, the former being 28 ft. 8 in., and the latter 30 ft. The church is of the Decorated period, but the tower is in the Perpendicular style, erected, it is supposed, mainly at the cost of the "Ricardus Copping," or Coppinger, whose name appears on the enriched panelled base on the south side. The examples of iron-work in the handles, &c., of the various doors of the church were much admired for their design and skill. Here too is observable, by the side of a Jacobean pulpit bearing the date 1614, the iron frame for a hour-glass.

The company next proceeded to Somerton Church, where Mr. Tymms read a paper on its architecture. In this small church the variety of architectural details is very great. The north doorway has a well-preserved and well-designed Norman arch and lateral columns. The chancel is Early English, and has on its south side what is generally called a second chancel, of the same period, but which was probably a memorial chapel; now used as a school. The tower, built in the fifteenth century, contains several bells of great interest. Three of them bear the dates of 1573 and 1578, and the name of the maker, Stephen Tonni, of Bury St. Edmund's, concerning whom and other Bury bell-founders, Mr. Tymms read some curious notes that had been kindly furnished him by the Rev. J. J. Raven, of Bungay. The fourth bell is inscribed, "1681 Miles Graye made me."

The next place visited was Somerton Hall, the residence of J. E. Hale, Esq., who had kindly permitted the Institute to have its accustomed exhibition of antiquities, &c., in his house. Among these were a cabinet of coins, containing some fine specimens of British, Roman, Saxon, and English moneys; several matrices of seals, one of them bearing the device of a man kneeling before the head of a stag surmounted by a cross (the emblem of St. Eustace), and having the legend s. EVSTATHII MERCERII; also a small plain silver tea-pot which had once belonged to Dr. Johnson, and of which one side was completely covered by a long inscription, stating the circumstance of its purchase in 1788, by H. C. Nowell, Esq., when about to be melted down. There were also on the table a large collection of deeds relating to Brockley (including a compotus of 17 Edw. III., 1344, and some court rolls, temp. Henry III. to 1661), sent by J. F. Brooke, Esq., of Ufford, the lord of the manor; and some other deeds relating to Rede, Somerton, &c., contributed by Mr. C. Mills of Somerton.

After partaking of the liberal hospitality of Mr. Hale, the company proceeded to Hawkedon Church, where among other details is a singular font of the Norman period, which has been engraved in one of the earlier

WOODBIDGE, OCTOBER 24TH, 1860.—*The Right Hon. and Rev. Lord Arthur Hervey, President, in the chair.*

The proceedings of the day commenced at the Lecture-hall, where a large collection of antiquities was brought together; the principal exhibitors being W. Colchester, Esq., F.G.S., W. Whincopp, Esq., F. Spalding, Esq., John Loder, Esq., Mr. Baker, and many others; including a large number of old county engravings and maps, MS. deeds, trays of keys, Saxon and Roman jewellery, implements of warfare, &c.

There were also two large sheets of engravings of celts and stone hatchets, found in the post-pliocene beds near Amiens and Abbeville, in France, as well as in our own country; and a long and beautifully-written parchment scroll, sent by the Rev. Mr. Maude, of Hasketon. The roll is voluminous, and begins with the Noachic flood. It describes Shem, Japhet, and Ham, as the first roots descending from the flood. It then proceeds by a long descent through Æneas, Anchises, &c., till it arrives at Brutus, who, it is said, brought the Britons to this island, and so it works on to Hengist, parenthetically deriving that individual's descent from Woden. The roll was written in 1460, and drawn up to prove that Edward, Duke of York, descended from Lionel, Duke of Clarence, third son of Edward III., had a better title to the throne of England than Henry VI., who was descended from John, Duke of Lancaster, fourth son of Edward III.

The table and chair set apart for the President, very curious, of the seventeenth century, were contributed for the occasion by F. Alexander, Esq. The back of the chair was made to turn over the seat and form a low octangular table. The chair came from Acton-hall, Sudbury, the seat of the Jennens family; and the table, which was a rude form of telescope, had formed part of the furniture of a former meeting-house of the Friends at Woodbridge. There was also a very fine chest, beautifully carved in front, with the date 1539 upon it, sent by the same gentleman.

The President having taken the chair, glanced rapidly at the principal objects of interest in the collection, and then proposed the Earl of Gosford, Sir Charles Bunbury, Bart., and Sir Wm. Parker, Bart., as Vice-Presidents of the Society; who were elected. His Lordship then called upon Mr. Colchester, who read a paper upon the "Celts of the Post-Pliocene Period."

After the reading of the paper, the company adjourned to St. Mary's Church, where a descriptive paper was read by Mr. S. Tymms, the Honorary Secretary.

The next visit was to the Abbey, a fine mansion near the church, the residence of the Rev. P. Bingham. It occupies the site (or very nearly so) of a priory of Augustines which existed there a few centuries ago. The only room examined contained some carved beams; and a finely executed chimney-piece of the time of James I.

Quitting the Abbey, the company proceeded to Seckford-hall, now a farm-house, but a fine specimen of Elizabethan architecture. The great attraction was the hall of the building, which stands pretty much as the builders left it three hundred years ago, and reaches from the floor to the

roof. A manuscript book, illustrated by water-colour drawings, the work of the Rev. E. J. Moor, Rector of Great Bealings, and Rural Dean, containing notes on the Deanery, chiefly taken from the Davy papers in the British Museum, was offered for the inspection of the party; and here Mr Tymms read a paper illustrating the history and genealogy of the Seckfords, who were seated here about three centuries, from the time of Edward II. to the Restoration, when the family became extinct,

The visitors next proceeded to Great Bealings Church and Rectory, and then went on to Playford-hall, a large mansion, surrounded by a moat, and remarkable chiefly as having been the residence of the Feltons, and in later times of the philanthropist Clarkson. Here a paper was read by the President on "Playford and the Feltons."

The company were most hospitably entertained by T. Clarkson, Esq., the occupier of the mansion.

Grundisburgh Church and Hall were on the list to be visited, but time did not allow of a full examination, and the party instead repaired to the house of the late Mr. E. Acton, where an inspection of the collection of antiquities, formed by that gentleman during thirty years' residence at Grundisburgh, brought the proceedings of the day to a close.

JULY 4TH, 1861.—*The Right Hon. and Rev. Lord Arthur Hervey, President, in the chair.*

The Members and their friends met at Great Saxham Church, where a paper, written by the Rev. H. K. Creed, was read by the Honorary Secretary.

At Denham Castle, to which the party next proceeded, Mr. Harrod, F.S.A. gave a *viva voce* explanation of the plan upon which this and many other of the ancient castles in this part of England have been constructed. These strongholds, it was stated, were originally the forts of aboriginal Britons, and consisted of a circular keep, formed by a high earthwork and moat, adjacent to which was an inclosure of an irregular horse shoe form, also made by an embankment and ditch, in which the occupants of the fort were accustomed to collect and preserve their cattle when threatened by an enemy—a plan still adopted, as was stated by a member of the Society, by the natives of some parts of India. The only access to the castle and castle meadow was by a causeway over the moat, at its remoter end, a similar entrance connecting the two parts of the fortifications. Other outlying works were also added in several instances, as was shewn by a number of interesting plans of castles exhibited by Mr. Harrod. The original structures have in nearly every case been used by the Normans, who have added defences easily distinguished by the straightness of their lines, and have erected upon them massive walls of flint and stone. The thanks of the Society were accorded to Mr. W. Halls, for having excavated and displayed a part of the foundations of the Norman tower which once flanked the outer entrance to the now buried works at Denham.

The following Report of the Committee was read :—

"The Committee have again the pleasure to report that its numbers have been sustained ; that in the districts visited during the past year, the Institute has, as heretofore, met with the most gratifying reception ; and that they have been instrumental in bringing to light much valuable historic and archæological information connected with the respective localities ; and the members and their friends have been permitted to inspect many choice and otherwise unseen stores of ancient art. To J. E. Hale, Esq., of Somerton Hall, and Thomas Clarkson, Esq., of Playford Hall, the best thanks of the society are due for their ready aid and most hospitable entertainment.

Another part, being the second of the third volume of the Society's Proceedings is nearly ready, and will shortly be issued to the members.

Four Nos. of the East Anglian Notes and Queries have been issued to the members, free of cost, during the past year ; but the Committee fearing that if they continue to make this gratuitous issue they must encroach somewhat on funds that would otherwise be devoted to their printed "Proceedings," have determined to do so no longer. It is, however, considered that a publication which has been found to be of use to those engaged in historical and genealogical research, as well as to the Society itself, should not be discontinued ; and Mr. Tymms having consented to publish it on his own account, if the proposal meets with sufficient support, it is requested that such of the members as may be desirous of subscribing to it, should, at as early a period as possible, inform Mr. Tymms of their wishes in that respect.

The Committee have much pleasure in acknowledging another presentation of books from the Massachusetts Historical Society, received through their president, the Hon. R. C. Winthrop. They have also to acknowledge the presentation of maps, books, Archæological and Natural History objects from H. C. Robinson, Esq., Mr. W. O. French, of Little Thurlow, C. Beard, Esq., Mr. Dyer, Jun., E. Everard, Esq., and the Messrs. Witt, Jun., of Pakenham.

The Committee cannot conclude their report without adverting with deep sorrow to the loss which the Institute, and especially its Museum, has sustained during the past year, in the premature death of the Rev. J. B. P. Dennis.—Whilst his contributions to Natural History, and to Microscopical Science were of great interest, and of universal importance ; our Museum in particular was so deeply indebted to him for eminent services of every kind, that his lamented death falls upon us with peculiar weight ; and has caused a void amongst us which will not soon be filled up."

TREASURER'S ACCOUNT, 1860-1.

DR.	£	s.	d.	CR.	£	s.	d.
Subscriptions 1860	29	10	0	Balance brought forward	128	17	2
" " Life	10	5	0	Printing Notices, &c.	3	16	0
" " Athenæum	19	17	6	Printing East Anglian, 4 Nos.	9	0	0
" 1859	8	0	0	Meetings	5	19	11
" 1858	4	10	0	Museum, and Mr. Scott's Ex-			
" 1857	4	10	0	penses (£1. 14s.)	1	19	0
" 1856	2	10	0	Postage	6	3	7
" 1855	0	10	0	Athenæum	14	0	0
Received by Mr. Scott	6	10	0	Books and Stationery	0	15	9
Balance due	84	8	11				
	170	11	5		170	11	5

SAMUEL TYMMS, *Treasurer*

The company next walked to Denham Church where, among other objects of interest, is the very beautiful tomb, erected by his widow, to Edward Lewkenor, one of the former possessors of the hall, whose death,

at the age of 21 years, is recorded in an elegant and touching inscription, and whose only child carried the estate to the first Viscount Townshend, his widow afterwards marrying the famous Dr. Gauden, of Bury school, and *Ikon Basilike* notoriety.

After partaking of luncheon at Denham Hall, provided by the liberal hospitality of Mr. Halls, the company drove on to Kirtling Tower, a fine Tudor gate-house.

A paper was read by the Rev. W. I. Charasse, the incumbent, shewing the past connection of Kirtling with the North family, and the glories of the house when Queen Elizabeth in one of her progresses was entertained there with royal magnificence.

A second refection was here set out by order of Col. North, the present owner of the estate, which, however, was to the majority superfluous. At Kirtling Church, Mr. Chavasse read the remainder of his paper, including an account of the deeds by which some of those by whose tombs he stood have gained a place in the history of their country.

The church and castle at Lydgate concluded the list of objects set down in the day's programme. At Lydgate, the moat and earthworks are on a much larger scale than at Denham, the horse-shoe enclosing the site of the church, and an additional line of defence running to the southward. The church is perhaps most noteworthy for some very good early Decorated work. Here again the party were treated with the same open-handed hospitality which they had already twice experienced in the places which they had visited, and the majority of them wound up the proceedings of a very pleasant and instructive long day by partaking of tea and coffee, provided at the rectory by the Rev. R. H. Cave.

BUNGAY, OCTOBER 9TH, 1861.—*The Right Hon. and Rev. Lord Arthur Hervev, President, in the chair.*

On this occasion the Institute was joined by the Norfolk and Norwich Archæological Society.

The company met at the King's Head Hotel, the walls of which were covered by a large collection of rubbings from monumental brasses chiefly belonging to the two counties, and contributed by Mr. Thomas Tallak, the Rev. J. J. Raven, and Mr. Graystone B. Baker. A variety of local antiquities were also arranged on a table in the centre of the room, chiefly from the collection of Mr. Graystone Baker, of Bungay. Among those which attracted most notice were—a leaden bulla of Celestine III., 1192, in admirable preservation; a brass circular matrix of a seal inscribed s' DENNIS DE. LE HARNESE; another with the device of St. Hubert, (a stag's head with a cross between the antlers), bearing the legend TIM DEVM; part of a chimney-piece in marquetry-work, representing the interior of a court-yard, and bearing upon it the date 15— and the arms of Bedingfield, removed from an old carved-fronted house in Olland-street, Bungay; an elephant's tooth, and a roughly chipped stone celt, found on

the common ; brass coins of Antoninus Aurelius, Faustina the younger, Nero, Carausius, &c., dug up in various parts of the town ; and a tray of 150 minimi, selected from a thousand or more ploughed up in 1812 on the outside of the common.

A leaden shield, apparently *temp.* Hen. VII., bearing a horse-shoe, hammer, pincers, mane-comb, nails, &c. ; and a somewhat mutilated stone bottle or vase, formerly glazed, in the shape of an equestrian knight, with elongated sharp-pointed shield, found at Ditchingham, adjoining Bungay.

An Anglo-Saxon cinerary urn, with a large portion of a second one, and a flint arrow-head barbed, found at Broomeheath, near Bungay, where are still to be seen earth-mounds.

A variety of fragments of Roman Pottery, with a few pieces of Samian ware, found with a larger number of pieces and calcined bones in 1856, in what had unquestionably been a burying-ground in the Roman period at Wainford, Bungay.

A fine round brass seal, *temp.* Hen. IV., circumscribed SIGILLV' WILLI : DELATOVR, found in 1825, at St. Margaret's, South Elmham ; and a circular brass fibula, of a cabalistic character, circumscribed with the letters o v r s variously placed, found on the top of a circular mound at St. John's, South Elmham, in 1828.

A fine polished stone celt, and two brass ones of the common form, with loop on one side, found in 1847, near the castle at Mettingham ; and a brass spoon taken from out of the moat there in 1824.

Rev. S. W. King exhibited a Roman cinerary urn found at Hedenham, and a fine Anglo-Saxon urn found in an earth-mound near the church at Earsham ; and Mr. Baker also sent a horse's bit of unusual power, found when removing another mound on the same spot.

Mr. George Baker exhibited an antique lantern formerly in the old carved-fronted house before alluded to ; besides various plans of the town, castle, &c.

By permission of the Churchwardens, the old Churchwardens' Book of Bungay St. Mary, commencing 15 Hen. VIII. and coming down to 1853, a large volume of great interest, was placed on the table for the inspection of the company.

The chair having been taken by the Rev. LORD ARTHUR HERVEY, the President of the Suffolk Society, his lordship expressed the deep regret which all must feel at the absence of Sir John Boileau, Bart., the President of the sister Society, who was to have presided on this occasion ; and most sincerely and deeply did he sympathize with him in that dark cloud of domestic affliction which had produced this regretted absence. As the day was not very fine, he would ask Mr. Woodward to give them in the room that information about the famous castle of Bungay which he had kindly promised to do amid its majestic and venerable ruins.

Mr. B. B. Woodward, F.S.A., regretting that pressure of engagements lately should have prevented his reducing his facts and opinions to writing, proceeded, with the aid of a large map prepared by Mr. George Baker,

to point out what in his opinion shewed that Bungay had been, first a stronghold of the Britons, then a fortified place of considerable importance in the Roman period, and finally a castle of the Normans; continuing to be a place of strength and power, notwithstanding many vicissitudes, till a late date.

The Rev. T. Clarkson read a paper on some old records found in the parish chest of St. James, South Elmham, quoting extracts between the years 1383 and 1684 to shew the customs and manners of the times, and to stimulate others to make similar researches in other localities.

The party then adjourned to the Castle, and the day having become beautifully fine and warm, Mr. Woodward pointed out those parts of the earthworks and fortifications which indicated the different periods into which he had divided the history of the castle.

From the castle outworks the company proceeded to Trinity Church, where the Rev. J. J. Raven, Master of the Grammar-school, Bungay, read a paper on "The Ecclesiastical Remains of Bungay;" shewing that the tower of Trinity Church, which is round in form, is of the time of Edward the Confessor; a fact which was confirmed, among other things, by a small window or opening in the north wall, formed of that kind of masonry which is now generally believed to indicate an earlier period than the Conquest. Mr. Raven next conducted the visitors to the Church of Holy Cross, and to some remains of the old conventual buildings within the same enclosure. The reverend gentleman then referred to the destroyed church of St. Thomas; the chapel on the bridge, of which nothing remains; the chapel of St. Mary Magdalen, probably connected with a lazaret-house, and of which a Perpendicular doorway and some fragments of wall remain in the premises of Mr. Watson, blacksmith; and of the Grammar-school, founded, on the dissolution of the priory, in "the chapel in the churchyard." The present school premises were given to the town in 1580, or thereabouts, by Lionel Throckmorton, but the school suffered much by fire in 1688; a disaster commemorated by a stone tablet over the principal entrance.

Carriages were then ordered, and the numerous party proceeded to Mettingham Castle, the residence of the Rev. J. C. Safford, lord of the manor and rector of the parish, and who kindly invited the company, as they arrived, to partake of an elegant luncheon most hospitably provided for the occasion. After justice had been rendered to Mr. Safford's good cheer, the Rev. C. R. Manning read a paper on the Castle and College.

From Mettingham the archaeologists journeyed to Earsham Church, Norfolk, the details of interest in which, as well as in the neighbourhood, were pointed out by Mr. Woodward, in whose opinion the church, the walls of which might date anterior to the Conquest, was situated close to the site of two Roman cemeteries and a Saxon pagan temple.

At this place the day's perambulation closed. The company returned to Bungay, and in the evening, to the number of near fifty ladies and gentlemen, under the presidency of the Rev. Lord Arthur Hervey, dined together at the King's Head Hotel.

HAVERHILL, JUNE 13TH, 1862.—*The Right Hon. and Ven. Lord Arthur Hervey, President, in the chair.*

The company met in the Court-room. W. W. Boreham, Esq., having addressed the visitors, pointing out more especially the vestiges of the Romans in Haverhill and its neighbourhood, proceeded to conduct the party to the Church, where the curious monumental memorial of the Rev. John Ward, father of the eminent Puritan divine, and grandfather of one of "the Pilgrim Fathers," excited much interest. The company then proceeded to the Above-town (now called Button End) churchyard, where a part of the foundations of a very small Norman apsidal church had been exposed to view for the gratification of the visitors, and thence to the house of Mr. Boreham, where a good collection of local and other antiquities, Roman, Saxon, Etruscan, Egyptian, &c., contributed by Mr. Boreham, Mr. Parfitt, F.S.A., Mr. Gent, Mr. J. Clarke, of Saffron Walden, and others, had been arranged in the drawing-room.

Having inspected these, and partaken of luncheon with their kind host, the visitors started for the excursion.

The first halt was at Little Wratting Church, a small Norman edifice with Early English and Decorated details. Thence they proceeded to the village of Ketton, the spacious church of which is full of interest to the archæologist, having a fine carved roof, good benches, screen, stand for the pulpit hour-glass, poor's-box, &c., and a splendid array of monumental effigies of members of the old knightly family of Barnardiston. The latter were pointed out and illustrated by Mr. Almack, F.S.A., in a paper of great interest and much research.

Great Wratting Church was the next point. Here there are some fine sedilia, a piscina with shelf, and two deeply-recessed aumbries, very unusually placed in the east wall behind the altar, which gave rise to considerable speculation.

Withersfield Church was then reached; another fine church, with a good carved screen; a small brass tablet, recording the building of the north aisle by one Robert Wyburgh; some very fine poppy-heads to the benches; a Jacobean pulpit; and a very noticeable iron ring-handle to the door leading from the porch into the church, with two basilisks thereon. At these places, owing to the time being short, no papers were read, but Mr. S. Tymms, the Hon. Secretary, pointed out from his notes the features and details most deserving attention.

The party next proceeded into Cambridgeshire, to Horseheath, the magnificent abode of the ennobled race of Allington for more than three hundred years; and of whom there are several fine monuments with whole length effigies in brass and stone in the church. These were explained and appropriated by Lord Arthur Hervey, who gave a brief sketch of a race of distinguished men now entirely passed away. Of the noble park which William Allington, Treasurer of the Exchequer for Ireland, had licence to make in 1448, and of the magnificent mansion built, at a cost of 70,000*l.*, by William, the first Lord Allington, in 1665,

and improved a few years after at a further cost of 30,000*l.*, scarce a vestige remains. The splendid mansion was sold in 1777 for the sake of the materials; and the park, which contained nearly a thousand acres, was disparked.

Bartlow Church, and those four remarkable sepulchral mounds, the Bartlow Hills, were the only objects left unvisited; the company were compelled by the lateness of the hour to give up this part of the programme, and make their way back to Haverhill, where they dined with the noble President.

The following Report of the Committee was produced:—

"The Committee have again to report the continued prosperity of the Institute. Two gratifying Excursions have been made during the past year; one in West Suffolk and one in East Suffolk. In July the members and their friends visited among other places, Great Saxham Church; Denham Castle, Hall and Church; Kirtling Tower and Church; and Lidgate Church and Castle. In October they visited Bungay Castle, Priory, and Churches; Mettingham Castle and Church; and Earsham Church, in Norfolk. On both occasions and in every place, they met with the most cordial reception; and were enabled—by means of the papers read and information elicited on the spot from parties who had given to the antiquities of the various places visited their especial attention—to excite an interest in these beautiful and curious vestiges of the earlier periods of our history. At the Bungay meeting the members had the additional pleasure of meeting their Achæological brethren of Norfolk, who again held their annual excursion on the same day in that ancient and most interesting border Town. To Colonel North, the proprietor of Kirtling Tower, Mr. James Halls, of Denham Hall; The Rev. R. H. Cave, Lidgate Rectory, and Mr. F. Pawsey, Lidgate Hall; and to The Rev. J. C. Safford, Mettingham Castle, the best thank of the Institute are due for their very kind hospitality on these occasions.

"Another part of "The Proceedings" has been issued to the members, and it is hoped that a further number will shortly follow, to complete the third volume of this permanent record of the utility of the Institute.

"The two engravings of Coldham Hall in the newly issued part have been contributed by Sir Thomas Rokewode Gage, Bart., the proprietor of that ancient mansion; and the plate of the brass of Sir Nicholas Hervey, Kt., by the Marquess of Bristol, and the Rev. Lord A. Hervey. The use of the plate of Saxon remains found at Ixworth, was kindly granted by Mr. Joseph Warren; the wood block of the Arms of Hadleigh, by the proprietors of the Gentleman's Magazine; and that of the early Rokewode Seal, by J. G. Nichols, Esq., F.S.A., one of the Honorary Members of the Institute.

"The Exhibition held in the Museum and Lecture Hall of the Athenæum by the Institute in August last, is too important an event in its history to be passed over in silence. By the kind co-operation of the gentry in the town and neighbourhood, the Corporations of the county, and other collectors and owners, the Committee were enabled to bring together and exhibit the largest and most interesting collection of Pictures, including upwards of 140 Portraits, chiefly of Suffolk families, works of art and vertu, antiquities and objects of natural history, which was ever seen in Bury St. Edmund's. This exhibition was open every week-day from August 20th till September 4th both inclusive, with three evening openings, and attracted no fewer than 3,107 visits, besides the frequent attendance of the holders of personal and family season tickets. The whole sum received amounted to £184 16*s.* 2*d.*, and after the payment of all expenses, there resulted a clear gain of £102 15*s.* 1*d.*, of which £25 13*s.* 9*d.*, was paid to the Bury Athenæum and the remainder £77 1*s.* 4*d.* went to the purchase of the Acton Collection of Antiquities, the Dennis Collection of British Birds, and other Museum purposes. The Committee have the liveliest pleasure in adding, that all objects entrusted to them, with one slight exception, were returned uninjured to their owners, and that irrespective of the pecuniary result, they were amply rewarded for any labour

or trouble they may have incurred, by the satisfaction and rational pleasure the exhibition seemed to give to their numerous visitors. Forty of the exhibitors and others interested in the exhibition dined together at its close, the President in the chair.

"In the Acton Collection of Early British, Saxon, and Roman Antiquities, connected with the County, a most important addition has been made to the Archæological department of the Museum; whilst in securing the splendid collection of British Birds, the members have the pleasure of possessing a monument of the skill and scientific knowledge of the late Mr. Dennis, and a lasting testimony to the high value which they set upon his many services to the Institute.

"Besides the above magnificent addition many others have been made by purchase.

"The Additions by presentation have been less numerous than usual, but amongst them is a very rare and beautiful Coin of Coenvulf, King of Mercia, A.D. 796, which derives great additional interest from its having been found in the garden of W. B. Wigson, Esq., Horringer, by whom it was kindly presented to the Museum.

"The Committee have much pleasure in reporting the greatly increased use which has been made during the year of the Archæological Library, and also that by means of its contents, they have been enabled to furnish to friends at a distance heraldic and archæological information, when other sources had failed.

"The Museum has been re-arranged as far as limited space will permit, but for the proper exhibition and arrangement of the increasing Archæological collection, more space, and additional glass cases are urgently required, as many of the finest objects cannot be shewn at all. Keeping this in mind, the Committee venture to hope for a continuance of the very liberal support which the Museum Fund has received during the past year.

"They would also earnestly impress upon the members of the Institute, the duty of securing, each in his own neighbourhood, every object of antiquarian interest which may be found, with a view to the enrichment of their Museum. This they have the more confidence in doing, now that a fund for the purpose is permanently established; and if country labourers and others were directed to take whatever they find in the first instance to the Museum Committee, most interesting relics of the successive races of colonists would constantly be secured, which otherwise are hopelessly lost to the county. In the absence of the objects themselves, a description of them, their locality, and destination will be a great value; as elucidating the remote history of the County."

TREASURER'S ACCOUNT, 1861-2.

DR.				CR.				
		£	s.	d.		£	s.	d.
To Subscriptions	1861	30	10	0	Balance	85	8	11
"	1860	9	10	0	Payment to Athenæum	15	15	0
"	1859	7	0	0	Printing Proceedings No. 2,			
"	1858	4	0	0	vol. III. including Authors'			
"	1857	3	0	0	copies of papers	9	11	6
"	1856	2	0	0	Notices and Circulars	2	18	6
"	1855	1	10	0	Illustrations	4	2	0
"	1854	0	10	0	Expenses of Meetings	6	18	6
"	1853	0	5	0	Books and Stationery	5	16	0
"	1852	0	5	0	Postage and Parcels	5	7	7
Arrears of previous years	....	1	0	0	Paid Mr. Darkin's balance	11	10	0
From Athenæum	.....	19	17	6				
Proceedings Sold	.....	3	14	0				
Balance due	.....	64	6	6				
		147	8	0		147	8	0

SAMUEL TYMMS, *Treasurer.*

BECCLES, OCTOBER 2ND, 1862.—*The Right Hon. and Ven. Lord Arthur Hervey, President, in the chair.*

On this occasion, the Institute was joined by the Norfolk and Norwich Archæological Society.

The Members of the Societies, and their friends, assembled in the Council Chamber, and the room was crowded. On the table were placed all the most curious and interesting ancient charters and records relating to the Corporation of Beccles Fen, and other principal endowments of the town; a selection of ancient books from the church library, as well as several contributed by John Kerrieh, Esq., the Rev. S. S. Warmoll, S. W. Rix, Esq., and others; an autograph folio volume written by William Fiske, about 1640; the original autograph diary of Edmund Bohun, Esq., *temp.* William and Mary, with an illustrated copy of the printed edition; and a commonplace-book, from the library of Tom Martin, of Palgrave. There were also extensive and curious collections of ancient seals and rings, caskets, celts, and reliquaries; the sacramental cups (1570) of St. Michael's Church, Beccles, and of the Congregational church (1690). A jug and other pottery from St. Alban's Abbey, and tapestry from Tring-park, the residence of Nell Gwynn, were contributed by the Rev. J. Yelloly. Among the most remarkable objects exhibited were also a case of antique rings and personal ornaments, by W. Whincopp, Esq., of Woodbridge; a gold ring (found at Tannington) by Sir Shafto Adair: some bronze ring-money, found at Hunstanton, in Norfolk, by G. Edwards, Esq.: a collection of very fine celts in stone and bronze, by Mr. Spalding, of Westleton; a series of copies of antique caskets of various ages, and a case of interesting rings, fibulæ, &c., several of which were found at Dunwich, Leiston, Ringsfield, &c., by the Rev. S. B. Turner. There were various specimens of ancient sword and knife-hafts in ivory and silver, and one of brass, found in the river Waveney. C. Dashwood, Esq., contributed a series of miniatures of the Pettus and other old Norfolk families, including a curious locket containing miniatures of Oliver Cromwell and his wife. H. W. R. Davey, Esq., of Worthing, sent an interesting series of municipal and other seals. Around the room were a variety of curious sabres, Sir Robert Walpole's rabbit-gun, and other articles, contributed by John Kerrieh, Esq.; who also exhibited an extremely rare Anglo-Roman gold ornament, found at Geldeston, Norfolk. There were also fossils from the railway cutting at Weston, and from the escarpment now going on at Dunburgh-hill, Geldeston; a supposed original portrait of Shakespeare, sent by T. Sanders, Esq., of Lowestoft; and a variety of rubbings and drawings illustrative of local objects, contributed by Mr. Wilton Rix. A portrait of Sir John Leman, Lord Mayor of London, and founder of the Beccles Free School, was exhibited by the Rev. G. O. Leman, as well as another full-length (unknown) portrait from the gallery of Mr. Leman's ancestor, Sir Robert Naunton, at Letheringham, accompanied by the venerable Alderman's signet-ring and seal, and a manuscript of Sir Robert Naunton's *Fragmenta Regalia*.

The President having taken the chair, directed attention, among other things, to two very curious objects which he had observed in the Assembly Room. One was the bust of a Roman emperor, which beside its intrinsic value, was especially interesting from the fact of its having been given by Pope Leo X. to Cardinal Wolsey, for the decoration of his palace at Hampton Court. The other object was an eagle which had been shot in the neighbourhood four or five years ago. He had not been until now aware that the king of birds was still to be seen in that part of the country. There was also in the room a supposed original portrait of Shakespeare, bearing the date 1603. It had belonged to the family of the gentleman who exhibited it nearly a century, and had always been considered an original portrait. He would also like to call attention to a little book which he had placed on the table that morning. It was the only extant copy of Tyndale's translation of the book of Jonah. Many of them were doubtless aware that it had long been a matter of dispute among antiquaries, whether Tyndale had ever translated the book of Jonah, and several treatises had been written to prove the contrary. Last year, however, whilst examining some old books which his father had given him, he had accidentally found this volume, which would put at rest any further dispute upon the subject. It had long been in the possession of his family, and contained the handwriting of Sir William Hervey, who lived in the time of Charles I. He could not sit down without adverting to the peculiar interest which attached itself to these border meetings, from the features of the country pointing out the division which nature herself had interposed between the "north-folk" and the "south-folk." It required very little imagination, when standing on the cliff overhanging the Waveney, to picture to oneself the time when the sea came up and separated the two counties.

His Lordship then called upon Mr. Tymms, the Hon. Secretary of the Suffolk Society, to read a communication he had received from Mr. Charnock, F.S.A., "On the Etymology of Beccles." In this paper several new derivations of the name were suggested, but the writer considered that the two most probable were that from *Beata Ecclesia*, proposed by the late Rev. A. Suckling, or that from the Norman *belle eglise*. This gave rise to some discussion; and the Rev. J. Bulwer read the opinion of the late Rev. W. Spurdens on the same subject, in favour of *Bello Clivo*, from the situation of the "Fair Cliff" overhanging the Waveney.

S. W. Rix, Esq., then read a paper "On the Antiquities of Beccles;" illustrating his remarks by a variety of Maps, Plans, &c., after which the meeting adjourned to the parish Church, where Mr. Rix, conducted the Company around the edifice, and at the request of the President, described the position of some niches, piscinas, windows, &c., which had been disclosed by the removal of the plaster in the course of some late repairs, and of which he had made a series of interesting drawings.

Lord Arthur Hervey and a party of visitors then inspected, in the house of Mr. George Woolnough, in the New Market, the ribbed and ornamented

ceiling, and the enrichment of a chimney-piece bearing the arms of Queen Elizabeth, with the date 1589.

The meeting next repaired to the Assembly Room, where an elegant *déjeuner* had been prepared. After the luncheon, his Lordship said he could not leave Beccles without expressing the thanks of the Societies to the Mayor and Corporation, for the kind manner in which they had granted the use of the Council Chamber and Assembly Room, and permitted their insignia and records to be exhibited for the gratification of the meeting.

In the afternoon there was an excursion to Gillingham Church, when that remarkable building was carefully inspected, and some account of its ancient history read by the Rev C. R. Manning, of Diss. The Rev. John Farr, the rector, exhibited the ancient registers, and a portion of the old roodscreen, upon which is an inscription inviting the prayers of the faithful "for the soule of John Cordra, and the good life" of his survivors.

Admiral Eden invited the party into the Hall, to view the original pictures of Lord Keeper Bacon, Lord Bacon, his illustrious son, and Sir Butts Bacon, with other interesting matters.

The party returned, through Beccles, to Rose-hall, where a paper was read by Mr. Tymms; and thence to Barsham Church—where a paper was read by the rector, the Rev. John Yelloly. After an inspection of the edifice and of the remains of a Norman font lately brought to light, beneath the foundations of the present one, the meeting broke up.

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ERRATA ET CORRIGENDA (See p. 290).

Page 296, *for* "Of fig. i, there were four, and of fig ii, twenty-four," *read* "Of fig. i, *woodcut*, there were four; and of fig. ii, *woodcut*, twenty-four," &c.



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